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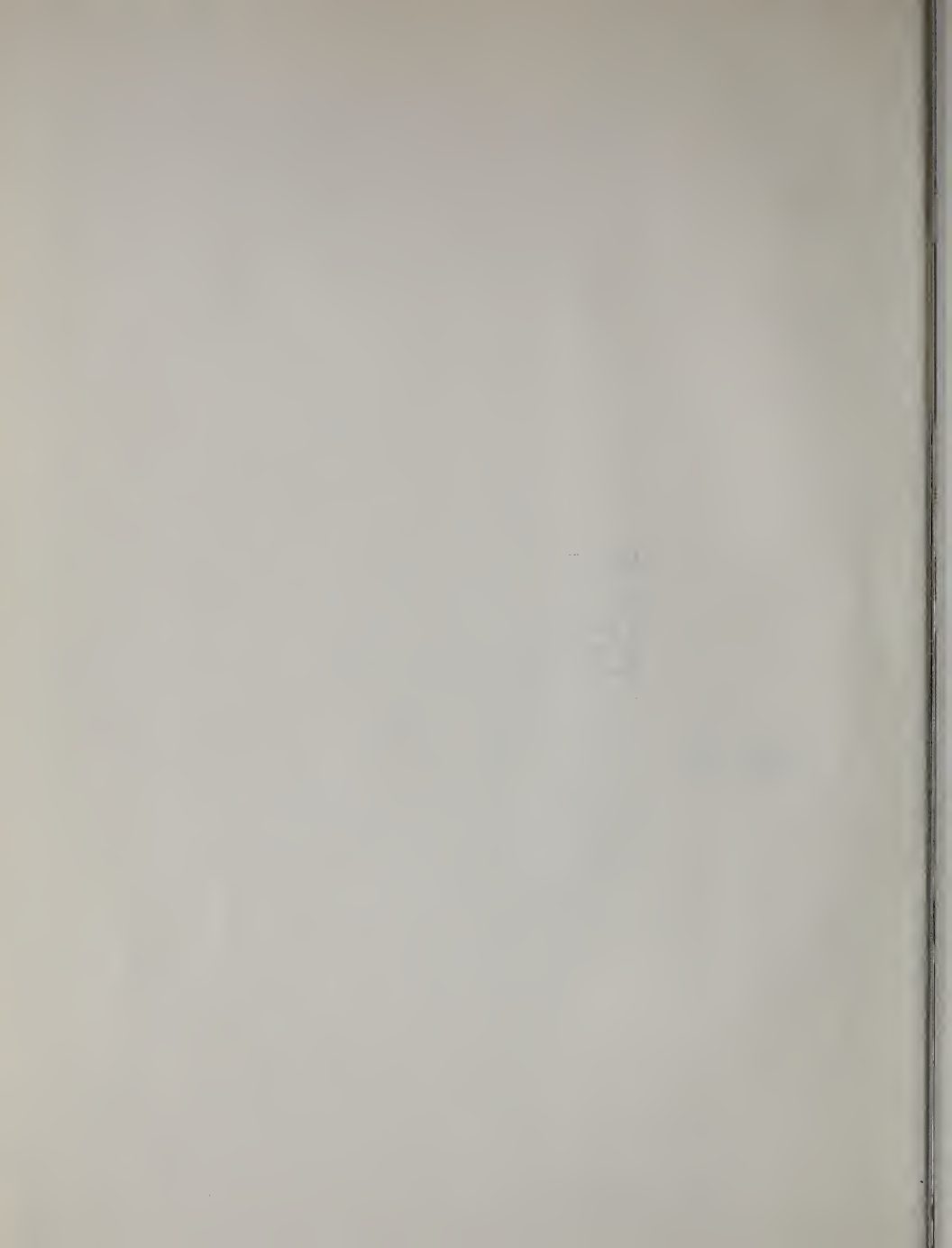
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THE JOURNAL  
OF THE  
FRIENDS HISTORICAL SOCIETY

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NORMAN PENNEY, F.S.A., F.R.Hist.S.

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# THE JOURNAL

OF THE

## FRIENDS HISTORICAL SOCIETY

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### 250 Years of London Yearly Meeting

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IT has been decided by the Agenda Committee to devote the first evening of next Yearly Meeting to an historical survey of the work of London Y.M. during the two and a half centuries in which it has been held *without a break* (1668/9 to 1918).

For use on this occasion material is in preparation in the Library Department at Devonshire House, and the Librarian would be very glad to receive information bearing on this subject—especially to be informed of reports of Yearly Meeting, written by individual Friends.

As it is intended to print some record of the occasion, which will contain the papers read or referred to, information regarding pictures suitable for reproduction would be welcomed.

Devonshire House, 136, Bishopsgate,  
London, E.C.2.



## Editor's Notes

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THE Editor regrets the delay in the issue of the last part of last year's volume, although that delay has made evident the interest with which many of his readers anticipate the publication of THE JOURNAL. It is to be hoped that the four issues of the present volume will make timely appearance.

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Among articles which it is intended to print in volume XV. may be named "The Life and Letters of Jean de Marsillac," a French Friend of the late eighteenth century, who has been described as a "Napoleonic spy"; "The Dresses of a Quaker Wedding Party in the Eighteenth Century"; further "private views" of London Yearly Meeting; "The Goff Letters," by S. Hilda Bell, and other records of Friends in Ireland; etc.

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It has been decided to publish as a special Supplement to THE JOURNAL a paper by A. Neave Brayshaw, read at numerous meeting houses in late months, describing the personal life of George Fox. Some of the material has been drawn from obscure and little known sources, and "The Personality of George Fox" is presented in a light and with a detail which will be new to most readers.

The Supplement will probably run to ninety-six pages and will, by special arrangement, be sold at the reduced price of one shilling (post free for one shilling and three-pence).

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Later in the year a souvenir volume of the celebration of two-and-a-half centuries of London Yearly Meeting will probably appear. See page one of this issue.





## An Irishman at London Yearly Meeting in 1794

A LITTLE diary of 24 pages,  $4\frac{1}{2}$  in. by 3 in., written by John Lecky (1764-1830) of Cork<sup>1</sup>, has been lent to D., *per* J. Ernest Grubb, of Carrick on Suir. We offer to our readers the following extracts:

Left Cork abt  $\frac{1}{2}$  past 2, 4th day 5 mo. 7. 1794. Sailed from Cove<sup>2</sup> abt  $\frac{1}{2}$  past 4 & arrivd at King Road  $\frac{1}{2}$  past 1. 6<sup>th</sup> Day morning came up in a Boat to Lamplighter's Hall to Breakfast & up to Bristol near 12 o'clock. Call'd on W<sup>m</sup> Gayner, John Waring, John Lury, Walter Jacks.

In coming to the city from Lamplighter's Hall we came thro' Lord Clifford's park which with the General Face of the Country exceeds most of what I have seen in Ireland, except in some parts of Leinster abt Ballitore, Belan &c. The Entrance into Bristol where we came in, is I find the best, & exceeds any thing I have seen in Ireland, the Suburbs being elegant & regular Houses fit for people of consequence & next to no small Houses or Cabins. I can see little or no similarity between Bristol & Cork, the Houses built of Brick & many of them cover'd with Tiles, with the manners of the people, had something of a surprizing Effect to a person so lately left another Country, & make such wonder that a few Hours sailing shou'd bring us into so different a place. I find that a plain Appearance and consistency of conduct are likely to prove beneficial and causes that make a Friend be taken more notice of by Friends.

Henry Tuke<sup>3</sup> from York & Mary Prior<sup>4</sup> from near London here on a family Visit, with Isaac Hadwen<sup>5</sup> & his wife, I met at John Lury's, also W<sup>m</sup> Crotch<sup>6</sup> from Needham in Suffolk, a minister of considerable note & one who was convinced abt 11 & received at abt 13 years of age, appeared in the Ministry, abt 19.

5 Mo. 11. 1<sup>st</sup> Day. 3 Meetings, first at 10 large & a small Meeting house open besides; 2<sup>nd</sup> at  $\frac{1}{2}$  past 2 thin & the last at 6 pretty full. This is the last Day for



holding 3 Meetings, the last Mo Meets having concluded to discontinue the middle one, the Evening Meeting in future to begin at 5 oClock from 21 of 3<sup>rd</sup> Mo to 21 9 mo inclusive & at 6 in Winter. W. Crotch & Mary Prior both similarly led to declare that a fast from outward ministry was likely to be experienced.

[After a further description of Bristolian architecture, John Lecky writes :]

Friends meeting house is a substantial looking Building I think it wou'd do as well to have less moulding cornices &c, which probably cost a great deal. The ground plan is abt the size of Cork House. The Number of Friends Families abt 180.

Staid to Meeting 3<sup>rd</sup> Day; on Accot of Friends in the Visit perhaps it was larger than usual, but the attendance was pretty large . . . . .

5 Mo 13. 3<sup>rd</sup> Day left Bristol in a Stage at 2 oClock . . . . got well to Lond<sup>o</sup> abt  $\frac{1}{2}$  past nine the 14<sup>th</sup> in the Morn<sup>g</sup>, did very little for the Rem<sup>r</sup> of the Day but see a little of the City & a few Friends, among whom was Sam<sup>l</sup> Emlen<sup>7</sup> just the same as when he left Ireland. . . . I was at the Guild Hall, Exchange, B. Fryer's Bridge &c &c with John Pim,<sup>8</sup> who had provided Lodging in Barth<sup>o</sup> Close for several of the Irish Friends.

15<sup>th</sup> 5<sup>th</sup> Day. Monthly Meeting at Westminster. I was to have attended, but prevented & confined till Evening with my right Eye swelled from Cold I caught in the Stage I believe. In the Evening went out to Islington in a coach with J. P., his wife and sister in Law & from thence walked thro' the Fields to near Newington—the view of the Country & Neighbourhood of the City in that Quarter is very rich.

6<sup>th</sup> Day 16<sup>th</sup> at meeting in the New Women's Meeting Room, the first Meeting ever held in it, the number of persons present & they mostly of the Society was computed to 1500, a great Number of Ministers but from the great crowd they were obliged to be scatter'd all over the Meeting. Several spoke & some largely, particularly Sam<sup>l</sup> Emlen in his usual Extraordinary Way, George Dilwyns, Martha Haworth,<sup>10</sup> &c &c. In the Evening attended a large Committee of Ackworth School at Grace Church Street Meeting House which held from 3 to abt





8 & very little Good or Information to be had from it owing to a diff<sup>ce</sup> of Sentiment between the Lond<sup>o</sup> & Country Committees who have the management of the School.

[The next was an off-day After breakfast at John Merrick's our Diarist goes sight seeing and at dinner at J. M.'s he meets Nancy Chandlee and Nancy Howis(?). After dinner he visits some show of freaks—"Cow with two Heads, Sheep with six Legs . . . a Model of a Guillotine & a figure dress'd up to represent the late King of France."]

[Then follows a list of Friends from Ireland present at Y.M.]

Josh Williams <sup>11</sup>	Mary Ridgway <sup>18</sup>
John Conran <sup>12</sup>	Jane Watson <sup>19</sup>
Sam <sup>l</sup> Davis <sup>13</sup>	Lucia Christy
Reuben Fisher <sup>14</sup>	Rebecca Strangman <sup>20</sup>
Sam <sup>l</sup> Elly <sup>15</sup>	Marg <sup>t</sup> Hoyland <sup>21</sup>
Sam <sup>l</sup> Bewley	Ann Broadhead <sup>22</sup>
W <sup>m</sup> Penrose Sam <sup>l</sup>	Louisa Conran
Ab <sup>m</sup> Jackson <sup>16</sup>	— Phelps
John Shannon	— Bradshaw
Thos Bradshaw	& children
John Phelps	Sarah Birkitt
Robert Grubb <sup>17</sup>	Mary Birkitt <sup>23</sup>
Thos Pim	
W <sup>m</sup> Fennell, Cahir Abbey	
John Lecky	

[On First Day, 18th, J. Lecky was at Peel morning meeting, "Dined at John Pim, Sen<sup>r</sup>'s in Lamb's Conduit Street, with his wife Sarah, Sister to Cous<sup>a</sup> Ann Pike of Cork" and was at Westminster in the afternoon.]

[Y.M. began on Second Day at 4. "The new Men's Room was fill'd & the number of Friends present computed by some at 1200, but I think 950 to 1000 nearly the Number."]

[On Third Day meetings were held 10 to 1 and 4 to 8, under the Clerkship of Joseph Gurney Bevan<sup>24</sup> and were occupied with answers to Queries.]

4th day 21 Six publick meetings at 10 [and then finished Answers to the Queries 4 to past 7 !]



5 Day 22<sup>nd</sup> . . . The Meeting for Sufferings which has been heretofore held every 6<sup>th</sup> Day is changed to the 1<sup>st</sup> & 3<sup>rd</sup> 6<sup>th</sup> Days in every month from the 1<sup>st</sup> to the 6<sup>th</sup> inclusive & on the 1<sup>st</sup> 6<sup>th</sup> Day only in every other Month.

[Further visits to the City followed.]

6<sup>th</sup> Day 23<sup>rd</sup> To Meeting at Horslydown wh<sup>ch</sup> was (as well as all the others open) very crowded. Martha Routh<sup>25</sup> in an extraordy Testimony for above an Hour I suppose & Mary Proud<sup>26</sup> in Supp<sup>n</sup> very long & uncommonly sublime. Meeting for Discipline at 4 . . . a debate abt publishing a second Edition of the Book of Extracts which was put off for another year . . . The large Committee to meet again at 7 in the Morning.

1<sup>st</sup> Day 25. To Grace Church Street Meeting in the Morning . . . to Devonshire House in the Afternoon which was held at the Women's House & very full above 1,000 persons present I believe & less preaching than in any Meeting I have been at. The People look'd for Words I suppose & they were perhaps rightly disappointed.

4 Day 28. Two Meetings. The first in the Morning at 11 finished the Business . . . the Evening at 5 the General Epistle got thro' tho' not without too much debating about the wording of the General Epistle, but that being got thro', the Meeting being better attended than for some of the latter past Sitzings & I think all the Rep. present except 1 & except those who got leave to be absent; they settled down into a comfortable solemnity when the final Minute being read & three friends concerned in supplication, the Meeting closed in an uncommonly solemn Manner abt  $\frac{1}{2}$  past 8 being the 11<sup>th</sup> sitting I think.

5<sup>th</sup> Day 29. I went to Change the first Time at the Change hour where I met several Cork people. After having dined at W. Birkbecks,<sup>27</sup> in the Evening I went to Park Meeting held at 6 oclock in Southwark; this is principally designed for Clerks & Servants who cannot get to the other Meetings conveniently. There was abt 250 persons at it & several Friends spoke—G. Dilwyn, Job Thomas<sup>28</sup> of Wales, Mary Pryor of Hartford &c. One Minister at the Yearly Meeting from Wales (Edward



Davis) that can hardly speak English & at home preaches in Welsh. The Epistle published this Evng: sent one to Bro<sup>r</sup> T. Jacob<sup>29</sup> In the last sitting of the Meeting several Friends wished to prevent their being so speedily made publick but others being in favour of the old plan of giving to any who asked for them. Jas. Phillips<sup>30</sup> ended the Debate by saying that until it was concluded & enter'd on the Book, he woud continue the accustom'd way of dispersing them.

6<sup>th</sup> day 30<sup>th</sup> Jos<sup>h</sup> Williams & several of the Irish Friends set off this Morn<sup>g</sup> for home; at 11 went to the Peel Meeting where the Remains of Geo. Beaumont<sup>31</sup> late partner with Thos Corbyn<sup>32</sup> was brought & a large Meeting held, after which went to Bunhil Fields to the Interment, chiefly to see the Method of conducting Funerals there; there are few or none of the Funerals here that any people attend on foot. The Coffin without Towels was brought into Meets on Friends Shoulders & carried away the same way to the Hearse which was coverd & close like some market Carts I have seen in Cork, except its being on 4 Wheels & drawn with 2 Horses after which followed the Relations & some invited Friends in ab<sup>t</sup> 12 Coaches. The Grave was made very deep, the Earth spread & covered with Boards, no Seats for the Relatives, but they were placed about the Grave, across which lay 2 pieces of wood on w<sup>ch</sup> the Coffin was laid & afterw<sup>ds</sup> lowered down w<sup>th</sup> Ropes & Webb. In the Burying Ground there are no Distinction of Graves, not so much as the Sod raised on them. There appears to be a difficulty in knowing where to open the Ground & they are obliged to bore with an Instrument, when, if they meet any Obstruction they try elsewhere, this wou'd not do in stony Ground; in this Ground Geo. Fox was buried & formerly there was a Stone in a Wall that pointed it out, but I believe it was removed on rebuilding the Wall.

[Several days were spent by John Lecky in business calls, but he generally arranged to meal at Friends' houses.]

1<sup>st</sup> day 6 Month 1<sup>st</sup>. Went to Tottenham after Breakfast with J. Pim in a single Horse Chaii, John Shannon in comp<sup>y</sup> on Horseback. The Meeting pretty





large, many Friends from Lond<sup>e</sup> & the Neighb<sup>s</sup> usually going to Tottenham the next 1<sup>st</sup> Day after the Yearly Meeting. Several there that had scarcely the Appearance of Friends but others & even of the gay Famil<sup>ies</sup> that are evidently under a good Degree of Conversion & their Dress very plain. The Morn<sup>g</sup> Meét<sup>g</sup> began at 11 & the afternoon at 4, W<sup>m</sup> Crotch, Tho<sup>s</sup> Colley,<sup>33</sup> R<sup>d</sup> Phillips,<sup>34</sup> Ann Tuke,<sup>35</sup> Marg<sup>t</sup> Hoyland &c at them. I dined with John Chorley<sup>36</sup> whose Wife Alice is gone to Yorkshire to see a sick Mother; took Tea at 3 oClock at Tho<sup>s</sup> Phillips & again at 7 at Tho<sup>s</sup> Forster's<sup>37</sup> whose Mother, a fine old valuable Fr<sup>d</sup> of 87 y<sup>rs</sup> of Age we call'd to see.

2<sup>nd</sup> Day 6<sup>mo</sup> 2. 1794. Went to see the Leverian Museum, to 'Change after dinner & thence to the top of Paul's, after which went to see Joanna Power, late of Youghall, & to sup at J. Merrick's. I cut a bit of copper from the Ball at the top of Paul's 404 Feet from the Ground . . .

3<sup>rd</sup> day 3<sup>rd</sup>. After Breakfast went to Somerset House & in the Evens to Tea at Joanna Powers, from whence went to the Queen's Palace Gate to see the King &c going to the Opera. There were abt 11 Coaches, & 1 Chaise I think & the King, Queen, Six Princesses & their Attendants, besides several whom I suppose were Officers of State.

[The following First-day John Lecky was at The Peel and heard Sarah Harrison<sup>38</sup> and Martha Routh. After an ineffectual attempt to secure a seat in the Stage for Hull, which caused delay, he left London at 5 p.m. on Third Day, the 10th of Sixth Month and reached Lincoln about 8 p.m. the following evening—distance 133 miles. He notes the condition of agriculture and remarks on the number of windmills.]

We passed by a Gibbet near Stilton where the Bones of a Man are in Chains abt 8 years. [At Hull, under date "6 Day, 13th," he writes:]

The News of the Engagement between the 2 Fleets<sup>39</sup> having arrived last Evening & confirmed to-day, the Bells were ringing all Night at Intervals & this Day Colours hung out, the Ships fired & the Soldiers also . . . Great Illuminations & other demonstrations of what they call Loyalty; at the Cross Keys Inn where I lodge some





were drinking & singing till 3 oClock . . . Friends appear'd very much afraid of having their Windows broken & some are in the practice of putting up Candles; one Friend, a Carpenter, though plainly dress'd was anxiously seeking for his Workmen to send to some of his Customers or Employers to fix up Boards &c for Candles. I thought it my place to give him some plain hints of the Improprity I saw in such Conduct, which did not appear to be very cordially recd, owing to the looseness of Conduct in others & in other Respects. The People are much after the world & afraid to let slip any Opp<sup>y</sup> of making Money.

1<sup>st</sup> Day 15<sup>th</sup> first Meeting at 10 2<sup>nd</sup> Do at  $\frac{1}{2}$  past 2, both Silent. In the Evening at Edw<sup>d</sup> Hornors, &c.

[From Hull J. Lecky passed to York, "Supp'd with W<sup>m</sup> Tuke" and went on to Manchester.]

This place I take to be nearly as large as Cork, tho' they have no Corporation nor Members in Parliament. They are about cutting a new Canal from West Houghton to go by Preston to Lancaster. . . .

4<sup>th</sup> Day 18<sup>th</sup> Left at 2 oClock in the morning & got to Preston to Breakfast. This place is idle having very little Trade of any Sort. . . . got to Lancaster about  $\frac{1}{2}$  past 11. This Town is the first coverd with Slates that I have met with in this Land. The Castle on an Eminence with their worship House adjoining is a fine Object and sets off the Town much.

5<sup>th</sup> Day 19<sup>th</sup> Went to Meeting at 10 The Meeting House is on an Eminence pleasantly situated & of a pretty good size. There are a large Body of Friends here perhaps 50 or 60 Families, some of whom are so gay as to retain no Appearance of the Society, tho' they appear to be on as good Terms with each other as in some other places . . . In the afternoon went with Geo Barrow & Henry Jepson to bathe abt a Mile below Lancaster

1<sup>st</sup> Day 22<sup>nd</sup> [at Liverpool] Meeting in the morning at 10. Dined with Isaac Hadwen. The afternoon Meeting began at 3. Took tea with W<sup>m</sup> Farrer<sup>40</sup> & nephew John Harrison.<sup>41</sup>

[After transacting some business and visiting "the Blind Asylum," "the Tobacco Warehouse" and "the



Queen's Dock" and after a fruitless attempt to set out to sea, John Lecky finally got across the Channel and safely landed again on Irish soil.]

NOTES PREPARED WITH THE KIND ASSISTANCE OF J. ERNEST GRUBE

<sup>1</sup> John Lecky (1764-1839) was "the eldest son of Robert Lecky, of Youghal (who died in 1772), by a daughter [Margaret] of Thomas Harvey, of Springfield, near Youghal; and grandson of John Lecky of Kilnock, co. Carlow, who removed to Youghal about 1750 [2]. The last named John Lecky was son of another John, who, in 1716, for his zeal in promoting the tenets of the Society of Friends, was arrested at Kilkenney, and imprisoned there for holding a religious meeting, described, after the fashion of the time as 'a riotous assembly'. At the age of eight years John Lecky [our Diarist] was adopted by his uncle, Francis Harvey, a merchant and freeman of Cork, on whose death he became a business partner with Mrs. Harvey, the firm being Lecky and Harvey. He died, in 1800 and Mr. Lecky thereupon went into partnership with Mr. Newenham in the banking business till 1821, when he retired therefrom."

"The Private Bankers of Cork and the South of Ireland," in the *Journal of the Cork Hist. and Archæ. Soc.*, vol. 1 (1892), p. 243.

John Lecky married in 1795 Susanna, daughter of Joseph Jacob, of Waterford; their son Robert John Lecky was born in 1809 and died at his London residence in 1897.

<sup>2</sup> Now Queenstown, since the visit of Queen Victoria in 1849.

<sup>3</sup> Henry Tuke (1755-1814), of York, preacher and writer. His works were edited by Lindley Murray and published in four volumes in 1815. He was a son of William and Elizabeth (Hoyland) Tuke, and received an early education at a school at Sowerby, near Thirsk, kept by a Friend named Ellerby, and later studied Latin and Greek. He married Mary Maria Scott, for whom and her non-Quaker family, see chap. ii. *Memoirs of Samuel Tuke*, 1850.

<sup>4</sup> Mary Bray, afterwards Pryor, was born in Nonsuch House near the south end of London Bridge in 1737, daughter of Andrew Bray, a stationer. She married John Pryor, a woolstapler, of Hertford, in 1760, and had eight children. She had three interviews with George III. in reference to the war with America. Her adventurous voyage to America in 1797 is told in attractive form in *Mary Pryor, A Life Story of a Hundred Years Ago*, by Mary Pryor Hack, 1887. See Testimony; *Quaker Biographies*, vol. iii.

<sup>5</sup> There were our of the name Isaac Hadwen (1687-1737, c. 1724-1767, 1753-1842, 1793-1865). This was Isaac the third (1753-1842), of Liverpool. He married Susanna Cayland, of Warwick, in 1791. "From 1789 to 1828 he was the frequent and acceptable companion of several Friends from America in their visits to different parts of this Nation" (Testimony). He accompanied William Flanner to Ireland in 1828, being the "Isaac Baldwin" of Mrs. Greer's *Quakerism*, 1851, p. 100—"a most gentlemanly looking person and prepossessed us very much by the quiet smile of drollery with which he watched the impression made on us by the uncouth figure of the American." (See also THE JOURNAL iv. 87.)





<sup>6</sup> William Crotch ( -1805) left an account of his early life and conviction, which was printed in *The Irish Friend*, vol. 2 (1830), p. 94. He was brought up as a "waiting boy at a great Inn in Norwich," and began to attend Meeting against the wishes of his Mistress. "I was very soon received amongst Friends, at thirteen years of age. I was some time footman to John Gurney [of Earliham, 1749-1809, father of the well-known Earliham family]. I remember one time when Rachel Wilson was at our Meeting, I invited William Crowe, a neighbour lad with whom I was intimate . . . to go with me." (This was William Crowe (1733-1805), of Norwich, who became an eminent Minister. Letters which passed between the two Williams are in D.)

William Crotch travelled in the ministry in the British Isles, and in 1799 he received a certificate (original in D.) to visit America. He was again liberated for similar service in 1804. He arrived in New York in a poor state of health, but was able to pay some remarkable family visits and engage in other service in Philadelphia and elsewhere. Surrounded by the tender care of Friends of Philadelphia, he departed this life in that city in 1805.

<sup>7</sup> Samuel Emlen (1730-1799), of Philadelphia, the noted preacher, paid seven visits to Europe, his first being in company with John Woolman. (*Biog. Cata. Lond. Friends' Inst.*, 1888.) He had a father and a son of the same name.

<sup>8</sup> John Pim (1718-1796) of London, was the son of Joshua Pim, of Mountrath, Queen's Co. John and Sarah Pim had fifteen children, the eldest, Sarah (1746- ) married John Grubb, of Anner Mills, Cloanmel, at Tottenham in 1778, her father being described as John Pim Joshua.

It is not always easy to tell whether the elder or younger J.P. is intended by John Lecky.

John Pim, Jr., (1752-1829), son of John and Sarah, of Dublin, was at Ballitore School, and in 1773 he settled in London and became a merchant and minister. In 1790 he married Elizabeth Bevan (1762-1835), daughter of Paul Bevan, of Swansea and Tottenham.

<sup>9</sup> George Dillwyn (1738-1821) was born in Philadelphia. In 1759, he married Sarah, daughter of Richard and Deborah Hill. His first visit to Europe occupied about seven years, beginning 1784; his second lasted nine years; he quitted Europe in 1802, and returned to his home at Burlington, N.J. His wife was the companion of his European travels. See *Gathered Fragments*, by Ann Alexander, of Ipswich, 1858.

<sup>10</sup> Martha Haworth (Howarth) (1750-1799) was the daughter of George and Martha Haworth, of Shuttleworth Hall, Lancs. She was a Minister about twenty-seven years. Many letters to and from her are in D.

<sup>11</sup> Joseph Williams (1736-1807) was son of Joseph and Mary Williams, of Dublin. He began to preach in about the year 1787; "he many times attended the yearly meeting in London" (*Leadbeater's Biog. Notices*, 1823). In 1761 he married Jane Chamberlain. Mary Birkett (see note 23) wrote *Lines* to his memory, 1807.

<sup>12</sup> John Conran (1739-1827), of Moyallen, co. Down, visited many Meetings as a travelling Minister. In 1783 he married Louisa Strangman (1755-1805), daughter of Samuel and Anne Strangman, of Mountmellick. For a record of his life see his published *Journal*, 1850, and also *The Irish Friend* for 1837 and 1839, and for Louisa Conran, see *Leadbeater's Biog. Notices*, 1823. There is a silhouette of J.C. in the Cath Collection in D.



<sup>13</sup> Samuel Davis, of Clonmel, was son of Robert Davis, of Minchhead (see *Friends' Magazine*, 1831, p. 16). He went to Clonmel to condole with the relatives of Joseph Sparrow (who, with Edith Lovell, was drowned on their passage from Cork to Bristol in 1782), and met and married Mary Grubb, daughter of Benjamin Grubb of Clonmel, 1727-1802 (and his wife Susanna, *née* Malone). Robert Davis, now of Harrogate, is a descendant.

<sup>14</sup> Reuben Fisher and his wife Jenepher lived at Youghal. They were parents of Joseph Fisher (c. 1777-1816), whose *Diary* was printed by William Alexander, at York, in 1820.

<sup>15</sup> Samuel Elly (1757-1839) was eldest son of Samuel Elly (1705-1781) of Cork, and Sarah Wiley, his second wife, and grandson of John Elly (d. 1733) who came to Ireland with his mother and settled in New Ross, co. Wexford, and joined Friends. John Elly married Deborah, second daughter of Lieutenant Robert Sandham (1620-1675) for whom see Leadbeater's *Biog. Notices*; Evans's *Friends' Library*. (J.E.G.)

<sup>16</sup> Abraham Jackson (c. 1763-1833), of Garryroan, co. Tipperary, married Ann Broadhead (1757-1812), of Yorkshire, in 1800. He died at Neath, South Wales, to which place he had removed. His "dear wife Barbara Jackson" is mentioned in his will (copy with J. Ernest Grubb, Carrick-on-Suir).

<sup>17</sup> Robert Grubb (1743-1797), of Clonmel, was the son of Joseph Grubb of Clonmel (1710-1782) and his wife Sarah, *née* Greer.

In 1782, while resident in York, he married Sarah Tuke (1756-1790), daughter of William and Elizabeth Tuke, of York. They removed to Ireland in 1787. In 1792 he went to France in reference to the proposed establishment of a school at Chambord (THE JOURNAL, vol. vii.; *Leadbeater Papers*, vol. i.).

R. and S. Grubb travelled extensively in the ministry. Letters written to them by Rebecca Jones, of Philadelphia, are in D. Their marriage certificate, 5 iv. 1782, is in the possession of J. Ernest Grubb, of Carrick on Suir.

<sup>18, 19</sup> For Mary Ridgway and Jane Watson, see THE JOURNAL, x. 132, 280.

<sup>20</sup> Rebecca Strangman (1759-1825) was a sister of John Grubb, of Anner Mills. She married Joseph Strangman, of Waterford, in 1786.

<sup>21</sup> For Margaret Hoyland (1765-1833) see THE JOURNAL, iii. 135n; mss. in D. There is a coloured reproduction of a miniature of this friend in D. (Pictures, i. 173).

<sup>22</sup> Ann Broadhead, afterwards wife of Abraham Jackson (see note 16), was at this time assisting in the boarding school at Suir Island, Clonmel, founded by Sarah (Robt.) Grubb, *née* Tuke, to which district she had removed from Yorkshire about 1786.

<sup>23</sup> Probably the Mary Birkett, of Dublin, who wrote *A Poem on the African Slave Trade*, 1792, and, also in verse, *Lines to the Memory of Joseph Williams* (see note 11), 1807. There is in D a letter from M. Birkett to S. Philips, in care of Ursulania Stratton, of Bristol, dated from Dublin, 5 mo. 27, 1799, and referring to the death in her confinement of "Hannah," i.e., Hannah Wilson Reynolds, form. Forbes, of Dublin, who died 9 v. 1799, aged 30, at Wallington, Surrey. Mary Birkett signed the Reynolds-Forbes wedding certificate. (Information from Edith Webb, Dublin.)





<sup>24</sup> Joseph Gurney Bevan (1753-1814) was the son of Timothy and Hannah Bevan, of London. "His literary studies were for some years pursued under a physician, a classical scholar, who had a taste for poetry, and under whose tuition he became familiarly acquainted with some of the Latin poets" (*Biog. Cata. Fds. Inst.*, 1888). In 1776 he married (*s.p.*) Mary Plumstead (1751-1813), daughter of Robert and Hannah Plumstead, and entered into his father's business of chemist and druggist in Plough Court, Lombard Street. But in 1794 he retired from business to devote himself to religious work. He wrote biographies of James Nayler, Robert Barclay and Isaac Penington, and Sarah Stephenson. He was the writer of the well-known *Summary of the History, Doctrine, and Discipline of Friends*, at the desire of the Meeting for Sufferings, 1790; many times reprinted, and translated into Welsh, French, German, Italian, and Spanish, down to about 1850, with a Philadelphia edition of 1882. He was one of the editors of that well-known necrology, *Piety Promoted*. He was an Elder and his wife a Minister. He was prominent in the trial of Hannah Barnard for Unitarianism at the Y.M. of 1801, and had been Clerk of Y.M. in 1794.

Hannah C. Gurney, *aff.* Backhouse, writes of J. and M. Bevan in 1807, "I have often very much enjoyed their company, yet it has been like breathing a rarer atmosphere—though better of itself, yet oppressive to earthly things. I thoroughly relished his high intellectual capacity" (*Journal*, 1858). He is described in *Memorials of Hope Park* (Edinburgh), as "this large-hearted, genial friend, sound writer and classical scholar." A memorial volume was brought out by Josiah Forster in 1821.

The family of Bevan must be distinguished from that of Bevans. Both families were known to London Quakerism of the same period.

<sup>25</sup> Martha Routh (1743-1817) was a daughter of Henry and Jane Winter, of Stourbridge. When about seventeen she removed to Nottingham and assisted Anna Coulson with her school there, later becoming principal. She journeyed as a Minister through England, Scotland and Ireland. She married Richard Routh of Manchester in 1776. In 1794-97 she was in America and later, accompanied by her husband, she crossed the Atlantic again. R. Routh died in New York in 1804. Her death took place while attending Y.M., at the house of Simon Bailey, of Spitalfields.

See *Memoir*, 1822; *Testimony*; *D.N.B.*; *THE JOURNAL*, ii., iv., vi., xiii.; letters, etc., in D. At her first visit to the States she introduced the "plain bonnet" among American Friends, which head dress took the place of the beaver hats then in use (Gummere, *The Quaker*, 1901, pp. 110, 190; *The Westonian*, 1912, p. 101).

<sup>26</sup> Mary Proud (1742-1826) was a daughter of Rowland and Elizabeth Jones, of Ross. In early life she went to London, and there contracted a marriage with a non-Friend, "a sober, religious character," however. After five years of married life she lost her husband and two children within four months. As Mary Malham, she returned to Ross, and was engaged in ministerial work. In 1775 she married William Proud, of Hull, and 1803, with husband and daughter, Rachel Proud, she removed into Essex to Bocking and Kelvedon. See *Testimony*.

<sup>27</sup> This was doubtless Wilson Birkbeck (1754-1812), son of John and Sarah (Wilson) Birkbeck, of Settle. He was an ironfounder of Nicholas Lane, London, and he later lived on Stamford Hill. His first wife was Hannah Plumstead (d. 1791), and his second wife was Grizell Hoare, who, as his widow, became the third wife of William Allen, F.R.S.



<sup>28</sup> Job Thomas (c. 1750-1807) occupied a small farm-house in Carmarthenshire, and was by trade a shoemaker. He also attended London Y.M. in 1796 (*F.Q.E.*, 1894, p. 469). About a year later "he was thrown from a young horse and received so great an injury on the spine, as at length to occasion the deprivation of voluntary motion in every limb, his head only remained subject to his will." (*Piety Promoted*), which continued for ten years till his death, after intense suffering.

Job's wife was not a Friend, but their surviving son, Joseph Thomas (c. 1788-1870), was sent to John Benwell's school at Sidcot. He remained a Friend till he "married out," and was disowned; he became a useful member of the Welsh Calvinistic Methodist body (*The Friend* (Lond.), 1870, p. 217). Hannah Chapman Backhouse visited the family in 1843, and writes: "Called on Job Thomas's widow, aged 93—a very interesting visit—saw her son and a nice grandchild who takes care of her. Truly the savour of his spirit seemed to remain among them—the blessing to the third and fourth generation of those that feared the name of the Lord" (*Journal*, 1858, p. 261).

<sup>29</sup> Thomas Jacob (1762-1828), of Waterford, and later of New Ross, where he died. His sister Susanna (1764-1838) was the wife of the writer, John Lecky. Thomas Jacob's wife was Hannah Fennell Lecky, sister of John Lecky; she was a daughter of Robert and Margaret Lecky, of Youghal.

<sup>30</sup> James Phillips (1743-1799) was the son of William and Frances Phillips, of Redruth, Cornwall; in 1768 he was married to Mary Whiting, in London, being described as "Citizen and Woolman." About 1775 he commenced business at George Yard, Lombard Street, as Friends' printer and stationer, a business in which he was succeeded by his son, William Phillips (1775-1828), the noted geologist. He had another son, Richard (1778-1831), a chemist. Both sons were Fellows of the Royal Society. (*THE JOURNAL*, vii. 30-32.) There are numerous letters in D. addressed to James Phillips.

<sup>31</sup> The London Registers record the burial of John Beaumont, at Bunhill Fields, 30 v. 1794, aged 62.

<sup>32</sup> Thomas Corbyn (c. 1711-1791) was apprenticed to a highly-respectable apothecary in Holborn, London, and succeeded to the business. He was also a good practical gardener. "The sternness of his manner veiled a heart susceptible of the kindest feelings. . . . His line appears to have been assisting young men in their first efforts to establish themselves in business; he used to lend small sums to such. . . . His losses from this practice were considerable" (Robson MSS. in D.). He was an Elder; his wife, Sarah Corbyn (c. 1719-1790) was a Minister. Their second daughter, Sarah, married Richard Phillips (1756-1836). See *Richard Phillips*, 1841, pp. 54ff.

<sup>33</sup> For Thomas Colley (1742-1812), see *THE JOURNAL*, x. The following anecdote respecting him is told in the *Memoir of James Hurnard*, 1883, p. 49:

"He was originally a drummer in the English Militia and afterwards became a Minister in the Society of Friends, and paid a visit to America in that capacity. While travelling in that country he came to Richmond, in Virginia, at which town he felt a religious concern to hold a public meeting. There was no building in the place so suitable for his purpose as the Hall of Legislature, which was then sitting. As soon as it became known that an English Quaker preacher was desirous to have the Hall to hold a meeting in they adjourned their sitting and allowed him to have the use of





it. Several members of the Legislature attended, and, among the rest, the gentleman who related the following particulars. He said that when he sat down in the meeting he felt ashamed of himself for being there; and he was still more ashamed when the preacher rose, and he perceived that he was a little, insignificant man, and evidently uneducated. He thought it presumptuous in Thomas Colley to pretend to come there to enlighten them, who were men of education. He hung down his head in order that he might not be observed by anyone present. He said that the text of Scripture with which the preacher began was one that he had never been able to understand, and, therefore, had disbelieved. It was this, 'Except a man be born again he cannot see the Kingdom of God!' He was rather struck to hear Thomas Colley pronounce this text; and wondered what he would make of it. At first the preacher spoke with extreme slowness; but as he proceeded with his subject, and explained the text according to its spiritual meaning, he waxed warmer and warmer, till the gentleman began to be deeply interested in the discourse. At length he ventured to look up at the preacher; and he said that he could not help fancying that it was an angel to whom he was listening and not a man. Somehow or other, his tears, he said, began to flow, and on stealing a glance around he observed that many of those about him were affected in the same manner. It was an occasion such as he had never witnessed before; and at the conclusion of the discourse, he felt that he had been enlightened and edified. As soon as the meeting was over several of the legislative body who had been present collected to discuss the merits of the sermon. They had all been very much gratified with it; and it was proposed and immediately resolved upon, to make up a purse of money, and depute one or two of their number to present it to Thomas Colley, with a request that he would allow his sermon to be printed. The deputation accordingly proceeded to his tavern, where they were introduced to the friend who travelled with him as his companion. Having stated their business to him they were surprised to be informed that the discourse with which they had been so much pleased, was preached without premeditation, and that it was in vain to offer money to Thomas Colley, as the ministers in the Society of Friends never received any pay for their sermons, except the 'penny of peace.'

<sup>34</sup> Richard Phillips (1756-1836) was a son of John and Mary Phillips, of Swansea. He took to the conveyancing branch of the law and joined Friends in 1789 (his father having left Friends at an early age). He married Sarah, daughter of Thomas Corbyn (see note 32). He was closely engaged in the work of anti-slavery, and was an early worker in the British and Foreign Bible Society and School Society. "His manner in preaching was animated and impassioned, his matter persuasive and abounding with joyous thanksgiving. The tones of his fine melodious voice often swelled into a chant" (*Biog. Catal. Fds. Inst.*, 1888). His *Memoir* was published in 1841.

<sup>35</sup> Ann (Tuke) Alexander (1767-1849) was a daughter of William and Esther Tuke, of York. She was at Ackworth under John Hill and then assisted her parents in a school for girls in York. She first spoke in the ministry in 1786, when nineteen, and accompanied her brother Henry on several religious visits. For several years she assisted in the school founded by her brother-in-law, Robert Grubb and his wife, Sarah (Tuke) Grubb, at Suir Island, Clonmel. In 1796 she married William Alexander (1768-1841), then of Needham Market. In 1803 began her religious visit on the American continent. In 1808 W. and A. A. removed from Needham to York, and took charge of the school for girls in which she had previously given her assistance. About 1811



William Alexander began a book-selling business in York, and he and his wife commenced publication of *The Annual Monitor* in 1813. On her husband's death in 1841, Ann Alexander went to live in Ipswich.

There are many records of Ann Alexander in D., recent additions include letters to her from Rebecca Jones, of Philadelphia, presented by Alfred Tuke Alexander, and numerous references in the privately printed *Memoirs of Samuel Tuke*, 1860, presented by Henry Tuke Mennell.

<sup>36</sup> John Chorley (1740-1817) and Alice Chorley (1745-1828) were well-known London Friends. There are silhouettes of both in D. John Chorley married Alice Fothergill of Wensleydale, N. Yorks, in 1770, s.p. The "sick mother" was Margaret (Thistlethwaite) Fothergill, widow of Alexander Fothergill. She died in 1798, aged 88.

John Chorley was a retired linen-draper of Gracechurch Street, living at Tottenham.

See *The Thistlethwaite Family*, 1910, p. 144.

<sup>37</sup> We cannot make this information suit any members of the Forster family of Tottenham.

<sup>38</sup> There is a good account of Sarah Harrison (c. 1748-1812) of Philadelphia, in *Biographical Sketches*, Phila., 1870. She was a daughter of Rowland Richards, of Pa., and married Thomas Harrison of the same, circa 1768—she "was managing and neat as a housekeeper, warm-hearted and kind to friends and neighbours, hospitable to strangers, charitable to the poor and ever ready to perform services of kindness to all" (*ibid.*, p. 347). Her visit to Europe extended over several years, commencing 1792.

"Here Harrison has spoke of what she saw  
In visions deep, when filled with holy awe,  
The curtain of the future half withdrew,  
While coming objects glided into view;

\* \* \* \* \*

Told how King George, as gushed the hidden springs,  
Bowed at her message from the King of kings."

("The Arm Chair" in *Select Miscellanies*, 1851, v. 105.)

<sup>39</sup> The victory of the British Fleet under Admiral Howe over the French fleet.

<sup>40</sup> William Farrer (c. 1743-1836) was an Elder of Liverpool Meeting. He visited Scotland in 1796, probably as a "guide" to travelling Ministers (THE JOURNAL, xiii. 15).

<sup>41</sup> John Harrison (1762-1812) was a corn-merchant and lived at Mount Vernon, Liverpool.

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Date, about 1850. Place, a street in Cork. Three citizens in conversation. First citizen to second citizen: "You put your money in the Catholic bank, and you lost it"; to third citizen: "And you put yours in the Protestant bank, and you lost it,—and I put mine with Pike the Quaker, where there's no religion at all, and I have it still!"

FROM THOMAS HENRY WEBB'S *Collection of Quaker Stories*.





# Record of Friends travelling in Ireland 1756-1861

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**I**N volume X. we printed a list of Friends visiting Ireland from 1656 to 1765; we print below a later list, from a manuscript lent by J. Ernest Grubb, of Carrick on Suir. Some spellings have been corrected.

1756

Robert Proud; John Stephenson; James Clothier;  
Ab<sup>m</sup> Farrington, America.

1757

Jane Crosfield; William Bragg; Lucy Bradley;  
John Alderson.

1758

Robert Harvey, Scotland; Peter Hudson.

1759

Joshua Dixon; Edward Walton; John Haslam;  
Joseph Millthorpe; Catharine Payton [*aff.* Phillips];  
John Griffith.

1760

Joseph White, America; Abigail Benson; Miriam  
Bowen.

1761

David Saul; David Bell; Anne White; Ruth  
Fallows; James Daniel, America.

1762

Samuel Spavold; Daniel Rose; Joseph Oxley;  
Anne Summerland; Hannah Broughton; Anne White;  
Martha Williams; Elizabeth Rack; Samuel Fothergill;  
Jon<sup>s</sup> Raine; I[saac] Wilson; W[illiam] Rathbone (last four  
on the visit to Ireland by direction of the Yly. Mg).

1763

Joshua Dixon; William Fry; John Simpson and  
Wife; Anne Wright.

1764

Anne Wright *alias* Gunner; Sus<sup>a</sup> Hatton *alias*  
Lightfoot.



1765

John Townsend; Isaac Gray; Martha Williams, Wales.

1766

Anne Kenyon; Mary Kirby; Rebecca Ransom[e]; John Fry; Thomas Rutter.

1767

Robert Walker; Benj<sup>n</sup> Hird; Elizabeth Robinson.

1768

Rachel Wigham, Cumberland; Eliz<sup>th</sup> Wilkinson, Cumberland; Thomas Goodwin, America; Elizabeth Robinson, Essex; Anne Kenyon, Lancashire.

1769

Hannah Broughton and Jane Fayle (of this nation); Sarah Taylor, Manchester; Alice Rigge, Kendal; Thomas Gawthorpe, Westmorland; Joseph Davis; Joseph Proctor.

1770

Jane Crosfield, Westmorland; Jane Routh, Lancashire; Mary Simpson, Cumberland; Isabella Binns.

1772

David Duckett, Cumberland; William Hunt and Thomas Thornburgh, America; Robert Willis, America.

1774

Thomas Coley, Yorkshire; James Gough, Bristol; Thos. Melhuish, Sometsh.; Esther Tuke, York; Hannah Wigham, Yksh.

1775

Barbara Drury and Mary Robinson, Cumberland.

1776

Catharine Phillips, Cornwall; Lydia Hawksworth, Bristol; Matthew Johnson, Northumberland.

1777

Mabel Wigham, Northumberland; Eliz<sup>th</sup> Robinson, 2<sup>nd</sup> time; John Storer, Nottingham; John Townsend, London; James Backhouse.

1778

Mary Robinson, 2<sup>nd</sup> time; Hannah Hadwin; Sam. Spavold, Hertfordsh.; Thomas Carrington, America; Isaac Gray (died at Antrim, buried at Grange near Charlemont in 1784).



1780

Sam<sup>l</sup> Nottingham, America, to Munster only ;  
Christiana Hustler and Phebe Marshall, Yorksh. ; Betty  
Gregory, Wiltshire.

1781

Edith Lovell, Bristol (lost on her voyage home  
12.31.81).

1782

Thomas Dobson, Cumberland ; John Foster,  
Lancashire ; Ruth Follows, 2<sup>nd</sup> time ; Ann Byrd, Devon-  
shire ; Robert Valentine, America ; John Hall,  
Cumberland.

1783

John Pemberton, Philadelphia ; William Matthews,  
Yorktown, America.

1784

J<sup>no</sup> Pemberton and W<sup>m</sup> Matthews (here since last  
year) ; Patience Brayton, New England ; Rebecca  
Wright, New Jersey ; Hannah Bevington, Worcester ;  
Sarah Stephenson, Wiltshire ; Thomas Cash, Cumberland ;  
Isaac Gray (died at Antrim) ; Mehetable Jenkins, New  
Eng<sup>l</sup> ; Thomas Ross, Pennsylvania.

1785

J<sup>no</sup> Pemberton, Mehetable Jenkins and Thomas Ross  
(here since last year) ; George Dillwyn, New Jersey ;  
Zacharias Dicks, N. Carolina ; Samuel Emlen, Phila-  
delphia, to Dublin ; Rebecca Jones, Philadelphia ; Sarah  
Grubb, Yorkshire.

1788

Anne Summerland and Deborah Darby, Shropshire ;  
Matthew Johnson, 2<sup>d</sup> time.

1789

Sarah Crawley and Mercy Ransom, Hertfordshire ;  
John Hall, 2<sup>nd</sup> time, to Dublin ; Joseph Proctor to Leinster ;  
Samuel Smyth, Philadelphia ; Elizabeth Bevington,  
London ; Anne Hunt, Somersetshire ; Martha Routh and  
Martha Hawarth, Lancashire.

1790

Eliz<sup>th</sup> Bevington, Anne Hunt, Martha Routh, Martha  
Hawarth (here since last year) ; Thomas Dobson, 2<sup>nd</sup> time ;  
Matthew Johnson, to Ulster.







1791

Henry Tuke and Ann Tuke, York; Eliz<sup>th</sup> Gibson late Robinson.

1792

Elizabeth Wigham, Scotland; Mary Richardson, Cumberland; Samuel Emlen, Philadelphia; Sarah Harrison, Philadelphia.

1793

Sam<sup>l</sup> Emlen and Sarah Harrison (here since last year); Thomas Rutter, Bristol; Thos. Clark, Somersetshire; Job Scott, New England (died at Ballitore); Esther Brady, Yorkshire.

1795

Nicholas Waln, Philadelphia; David Bacon (an elder) and Thos. Scattergood, Philadelphia; William Crotch, Suffolk; John Abbott, Plymouth.

1796

Thos. Scattergood, John Abbott and W<sup>m</sup> Crotch, here since last year; Samuel Emlen; Phebe Speakman and Sarah Talbot, Concord.

1797

Sam<sup>l</sup> Emlen, Phebe Speakman and Sarah Talbot; Deborah Darby, Coalbrookdale; Rebecca Young, Shrewsbury; Sarah Harrison, Philadelphia; Sarah Birkbeck, Yorkshire; David Sands, State of New York; Will<sup>m</sup> Savery, Philadelphia.

1798

W. Savery, David Sands, Sarah Harrison, Sarah Birkbeck (remained since last year).

1799

Sarah Stephenson and Mary Jefferys, Melksham; Susanna Appleby, Colebrookdale; Mary Lloyd, Birmingham; Charity Cook, South Carolina; Mary Swett, New Jersey; Hannah Barnard, State of New York; Elizabeth Coggeshall, Rhode Island.

1800

The above eight friends remained since last year.

John and Sarah Abbott, Plymouth; Jane Honeychurch; Mary Sterry, London; Richard Jordan, N. Carolina; Elizabeth and Barbara Wigham, Scotland.


*To be continued*



# The Diary of James Backhouse

## 1747:1752

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 BY the kindness of Edward Backhouse, J.P., of Darlington, we have been able to read this Diary, and we are permitted to print extracts therefrom for our readers.

The records of these years are contained in a quarto, leather-bound volume of about 200 pages and they occupy rather less than half of the book. The book is lettered "Vollum First," and on a flyleaf are the words, "The Diary of my Grandfather, James Backhouse. E. Backhouse, Ashburne, 1842," and in pencil "E. B jr."

The book opens with an historical retrospect, which here follows :

I was Born at Yealand Conyers in the parish of Warton and County of Lancaster on the night betwixt the 21<sup>st</sup> and 22<sup>d</sup> of the first month 1720/21, My Father william Backhouse [1695-1761] was younger son of James Backhouse of the same place who Dyed prisoner for Tythes in Lancaster Castle the 13<sup>th</sup> of 4<sup>th</sup> month, 1697 Aged 29 years see his Dying saying voll : 8 page 46. My Grandmothers name was Jennet Godsalve before shee was married, my Mothers name was Agnes Atkinson from Colthouse near Hawkshead Lancashire.

My Parents lived at Yealand Conyers till about the 19<sup>th</sup> of 2<sup>d</sup> month 1727 when we removed to Over Kellet to the house where Tho<sup>s</sup> & Robert Withers formerly lived. I went mostly to the free schooll at Kellet except a little I staid at Yealand at my Grandmothers till shee Dyed, & I think I went most of the year 1732 to Yealand Scool & back every day on foot being three long miles each way to learn Wrighting and Arithmatick with Michael Jenkinson who afterwards married my Aunt Ruth Robinson.

The Second of twelfth month 1734 My Father left home and went to Yealand to my Uncle John Backhouses [d. 1739] and from thense by Hawkshead &c. to Whitehaven where he took shiping for Philadelphia intending to visit Friends in America Mother & I went with him to Whitehaven where he met his Companion John Burton, I supplied the place of a Servant Womon to my Mother during his Absence. he came home again much out of health in harvist 1736.

About the 30<sup>th</sup> of y<sup>e</sup> Eight month same year Father bought some Flax and began hackling that I might get Instructed in Trade at home.



I staid at Kellet with my Father and wrought at hackles untill about the middle of the 11<sup>th</sup> month 1740/1 when I took the Small Pox w<sup>ch</sup> I had to a very great degree being 14 Days before I was at the height most if not all that saw me expected I should Dye for many days, after I was got pretty much recovered which was about the 27<sup>th</sup> of 6<sup>th</sup> month, 1741 I went to live at Lancaster and acted under my Father while I staid there which was about four year & nine months. The 21<sup>st</sup> of 11<sup>th</sup> month 1744/5 Thomas Kendall of Lancaster accompanied me to Darlington and Introduced me to Father Hedleys house with an intent to ask consent for his daughter which was the first time I was at Darnton I think I made her 5 or 6 visits more and we were married at Stockton meeting house on the month meeting day & after the business was over being the eight of the Second month 1746 and In a few days after Entered into partnership with my Father in Law Jonathan Hedley.<sup>3</sup>

" James Backhouse became extensively engaged in business as a flax-dresser and linen manufacturer, and in the year 1774, in conjunction with his [two] sons, established the Bank at Darlington. . . . For a long period he filled the office of clerk to Durham Quarterly Meeting" (*Select Family Memoirs*, 1831). During part of the period of the Diary he was clerk of Stockton Monthly Meeting.

In later life James Backhouse engaged in the ministry and visited Friends in Great Britain, Ireland and Holland. He died 1 iv. 1798.

There are several entries respecting his elder son, Jonathan (1747-1826)—he first attended Meeting in 3 mo. 1751; "made son Jonathan a place over Cole hole for his pidgeons"; the next day a "pidgeon" was lost. Several other children did not survive their birth. James, the younger son (1757-1804), was ancestor of the York family. His wife's relations are mentioned occasionally—"Uncle Thomas Hedley" (*circa*. 1676- ) was visited at his home at Studdah, near Spennithorne, and in 4 mo, 1748, said uncle and his wife settled in Darlington.<sup>4</sup>

There are many references to J.B.'s trade—visits to Middleton Tyas for yarn; constant attendance "at Shop down street"; "took about £6 & sold near 19 Dosen of Lint on Trust"; "Fair day. I was down street. Wee got in near 22 dozen of Yarn, took cash Yarn Included about £17 and trusted about £6"; "In evening cast up







what profit we had made this year [1750] which was about £50 besides £20 left us by Mary Foster. We had a bad year for profit by Flax, we also did considerable less than other years"; the hacklers strike for higher wages in 1747, and the next year "we had about eighty Score of Yarn stole out of garth."

Much time was spent in assisting to build and furnish "the new house and arrange the garden."

1750. 6 mo. 26. "David Barclay his wife & 2 Daughters brickfasted w<sup>th</sup> us in new house w<sup>ch</sup> was first time in it."

1750. 4 mo. 19. "The Window Surveyor came."

Many visits of itinerant preachers are recorded, but little said of their labours. Among transatlantic Ministers we note:

1748. Peter Davis of New England.

1749. Daniel Stanton of Philadelphia ("his memory is sweet to me"), Thomas Nicholson of South Carolina, Betty Hudson of Philadelphia, "who had a silent meeting."

1750. William Lightfoot of Philadelphia, William Brown of the same.

1751. William Thomas of Maryland, John Churchman.

1751. 6 mo. 14. "We came to Yarme where John Churchman & John Pemberton from Pensilvania had a hard meeting, many came in & was very unsettled."

Home Ministers included Samuel Bownas, Benjamin Holme, Robert and Grace Chambers, May Drummond, Gharret van Hassen, "from Ireland but formerly from Holland," Abiah Darby, Robert Wardell.

1750. 9 mo. 18. "At meeting twice both very dull ones."

1751. 5 mo. 9. "At Month meeting at Shotton . . . Jona Garbut preached I tho' flattened the meeting & had much better been quiet."

1751. 7 mo. 12. "Jas Conyers from York was at meeting & preached twice which was no advantage to y<sup>e</sup> meeting."

1751. 7 mo. 28. "Robert Lawson from Lancaster & James Park from Tortola came & I spent evening with them at post office."

1752. 2 mo. 18. "At meeting appointed for W<sup>m</sup> Impey from Saffron Waldon where John Murthwaint went into the Gallary & I had him to take out of meeting. a good meeting at Last tho very much desturbed at first by J: Murth."



## Miscellaneous entries include :

1748. 5 mo. 8. "At Liverpool. We went to see pot houses & silk works where one wheele works above 300 Twisting bobbins & about 450 that winds Silk of the hank there is 2 of these Sets & about 50 Girls to attend on them."
1750. 5 mo. 24. "About  $\frac{1}{2}$  past 12 o'clock, when at Dinner it began to Thunder & was very Teryfying. the Cracks & Lightning seem'd both near at one Instant which split the Spire upon this steeple-house from near bottom of spire to above the hole where people goes out almost at Top & burst a great hole opoisite to said door. some of the Stones were thrown about 50 yards from steeple, a house the other side the bridge was much damaged by y<sup>e</sup> Lightning, several people was stifled for some time they could not speak some most blinded, it made our house shake as I never felt the like before."
1750. 8 mo. 26. "Tees was so frose could not cross with safety at higher ford at Blackwall."
1750. 9 mo. 9. "Blands Dragoon came out of the North & went South yesterday & to-day."
1750. 10 mo. 23. "My wife and I began about a month since to read some in the Bible every evening at going to bed & began 1st Chapter of Genesis this night got 3 chapter in Numbers." [Progress is reported from time to time.]
1751. 5 mo. 29. "My wife and I went to see some wild Beasts over Henry Wright Stable a he Lion 2 Leopard 2 hiancas &c."
1751. 8 mo. 19. "James Wilson & I went to Auckland, with Robt Wardell, we went to make the Bishop a visit and request his Interest in a bill Friends is going to lay before the parliament requesting to have the prosecutions in the Exchecor & Ecclesiasticall courts put a Stop to, who recd us kindly & answered our request as much as we could expect."<sup>8</sup>
1751. 10 mo. 22. "By this days post we have an account that Lottery Tickets sells at London for £44 2 0 a piece there being a £10,000 & a £5,000 prise to draw. . . . I had no concern in this Lottery."
1751. 10 mo. (December). 31. Third Day. "I went to Raby . . ."
1752. 1 mo. (January) 1. Fourth Day. "This day was always before now 1<sup>st</sup> of 11<sup>m</sup> but by an Act of Parliament past last Sessions the year is for the future to commence on New Years day."<sup>9</sup>
1752. 1 mo. 6. "We have of late had a great quantity of halfpence made of bad grossy brass which was stopt payment here this day."
1752. 3 mo. 2. "Norgate bridge battlement fell & turn Leeds Waggon over into the water."
1752. 3 mo. 13. "at home Gardened Transplated Colly flowers Sew Lettice radishes onions parcella pears &c and Transplated Holly-hocks."



The Diary ends suddenly. Printed diaries are extant for 1752, 1760, 1763, 1768, entitled *The Daily Journal*, into which many entries were made (in cypher) but apparently never transcribed. Among the entries in plain English is a notice of the visit of Phœbe Dodge, from Long Island, in 1752, also of the binding apprentice of Benjamin Flounders<sup>10</sup> from 1st September this year.

James Backhouse attended London Y.M. in 1752, and summarises his expenses thus :

Up	..	..	..	..	..	1	12	8
Horse & bed at London	..	..	..	..	..	1	3	8
Home again	..	..	..	..	..	1	8	6
						4	4	10

laid out there	..							
a gown for my wife	..	..	..	..	..	2	16	0
a hat for my self	..	..	..	..	..		14	0
a Gallan of mum	..	..	..	..	..		5	0
a st of Cheese	..	..	..	..	..	1	10	0
A Parret Cage	..	..	..	..	..		7	6
on Quarter meeting at	..	..	..	..	..		5	0
Books	..	..	..	..	..		5	3
Penknife & Snuf Box	..	..	..	..	..		1	0
my watch mending	..	..	..	..	..		13	0
Brought home	..	..	..	..	..		3	0

## NOTES

<sup>1</sup> Edward Backhouse (1781-1860), of Ashburne, Sunderland, son of Jonathan and Ann (Pease) Backhouse. Edward, his son, of the same (1808-1879).

<sup>2</sup> John Burton (1682-1769) lived at Dent, N.W. Yorks.

<sup>3</sup> Jonathan Hedley (1693-1763), of Darlington, was the eldest son of the second family of Thomas Hedley, of Hedley-on-the-Hill, in Northumberland. From the two marriages of Thomas Hedley descended numerous Quaker families. Jonathan married Mary Severs, of Darlington, and their only child, Jane (1718-1805), married James Backhouse, the Diarist.

<sup>4</sup> Thomas Hedley (c. 1676- ) was the elder son of the first marriage of Thomas Hedley of Hedley-on-the-Hill, hence was uncle of the half blood. His wife was Ann Bell (c. 1685-1759).

<sup>5</sup> In one of James Backhouse's printed diaries, he has written (1752) : " Wm. Impey from Essex informed there is from 26 to 30 meetings in Essex & neer 20 in Suffolk and more in Norfolk, about 11 in Kent."







<sup>6</sup> In his diary for 1752, J. Backhouse writes, under May: "They began to scaffold for repairing the Spier" and in June: "They finished the Spier & put on the weathercock," but this may not refer to repair of the damage done by the storm of July 1750.

<sup>7</sup> Humphrey Bland (1686?-1763) served in Marlborough's campaigns; colonel of dragons; governor of Edinburgh 1752-63. (D.N.B.)

<sup>8</sup> This was the noted Joseph Butler, D.D. (1692-1752), author of *The Analogy of Religion*, and Bishop of Durham 1750-1752. In his *Daily Journal* for 1752, James Backhouse records on the 23rd of June: "Bishop of Durham Dyed y<sup>e</sup> 16<sup>th</sup> at Bath." He also records in his Diary a visit of the Bishop to Darlington, 28 iv. 1751: "Had great attendance with 8 Coaches &c."

<sup>9</sup> This is interesting in connection with the change of Calendar. The names of the months were not affected, but as Friends prior to this time had called March "First Month," they had now to omit Eleventh and Twelfth Months, so that January 1752 should become First Month.

In one of the Registers referred to by Percival Lucas in his pamphlet: *Some Notes on the Early Sussex Quaker Registers*, 1913, there is this note:

Memorandum: That y<sup>e</sup> Names of y<sup>e</sup> Months mention'd in this Book does Hold like correspondency with the Other Months Named after y<sup>e</sup> manner of y<sup>e</sup> world as they are distinguisht hereafter followeing vizt

The First Month is called by y<sup>e</sup> world March.

" Second " " " April

" Third " " " May &c.

And note that by the Acc<sup>t</sup> in this Book the year is [to be understood] to Begin the First day of the First Month comonly called March Whereas in the worlds Account it begins not till y<sup>e</sup> 25<sup>th</sup> day of the said Month."

It has a strange sound to us that an Act of Parliament was required to make the year begin on New Year's day, but it must be remembered that the official year began on 25th March (which Friends called First Month), while the social and historical year had for a century or so been reckoned from 1st January. John Bunyan, in his introduction to *The Pilgrim's Progress*, writes the line:

"From New Year's Day to the last of December"

and Perys, in his *Diary*, under date 31st December, 1662/3, writes

"Thus ends this year with great mirth to me and my wife."

<sup>10</sup> This Benjamin Flounders was, perhaps, a son of Benjamin Flounders (d. 1756) and Barbara, his wife (c. 1707-1777), of Crathorne, near Yarn. In 1753, John Storer of Nottingham, lodged at the house of "Barbery Flunder's" at Yarn (*THE JOURNAL*, xiii. 116).

For reference to various members of the Flounders family, see *Richardsons of Cleveland*, 1889, ch. xvii.

1704.—Memorandum. That the minister and churchwardens have given their consent that George Stowerton and his family shall sit in the seat with John Clarson of Eardington, because their is no seat belonging to the house George Stowerton lives in, as shown on their being a many alterations made in the Church, and Quakers living in the House and never look'd after it.—From Parish Register, Aston, Birmingham.

Sent by G. Eyre Evans.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President for the year 1934.

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## The Travels of William Baldwin in America, 1709

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ILLIAM BALDWIN (1677-1720) was born at Gisburn, W.R. Yorks, but on his marriage he settled near Marsden, in Lancashire. His first companion in the New World was Hugh Durborow of Philadelphia, and, later, William Wilkinson (perhaps of Providence, R.I.) went south with him.

Early in Second Month, 1714, he and his family emigrated, calling on Friends on the southern coast of Ireland *en route* (THE JOURNAL, x. 214). He settled in Bucks County, Pa.

Wm. Baldwin having given this meeting a short and Satisfactory account of his Travells and Services on the Continent of America in Company with W<sup>m</sup> Wilkinson. An Abstract is as followeth:

Leaving our family and friends in great love and Unity, J set forward on my Journey having had a good Passage in Eight weeks, J Arrived safe at virginia the 16<sup>th</sup> day of the 3<sup>d</sup> month, 1709, thence bending my Course direct for Philadelphia without visiting friends, where after some small stay, J found my way opened towards New England, soe leaving friends in love, and peace, with the comfort of a Companion, set forward through west and East Jarsey, taking meetings in Course to New York, where J visited friends, thence to Long-Island, in all which places we were favoured by Truth, and found an open Door to Receive Us, and our Testimony, after we had visited most of y<sup>e</sup> meetings on Long-Jsland, we went to Rhode Jsland finding their Quarterly meeting to approach we visited several Adjacent meetings and had good service, many Resorting to meetings soe were large, and the Religious care of friends for good order in that place was a comfort to us, soe went forward to new England. by Boston, Salem, Hampton and Dover, taking their Monthly Meetings in Course, in which places meetings were large, and found them in a Godly care for good order, and Truths prosperity tho' not free from Exer-





cises by Reason of some Tedious spirits that they have to deal with.

Soe now returning came by ye same meets: to Providence Yearly meeting where were friends from many parts, we were tenderly favoured with Truth, and its Testimony was acceptable to friends & others, from thence to Dartmouth, visiting friends, soe to Nantucket, there is a Tender visitation on the Inhabitants of that place, Two Minists lately raised, where is a Meeting for worship, and a Monthly meeting and care for good order respected among them, we had divers meetings with them, where resorted most of the Jsland, soe may say a time of love to us, leaving them in union love & Tender-ness, came to Narrow Ganset yearly meeting which was large, there being several friends from divers parts, many that were not of us, coming a great way to the same, it was a Thurrow Meeting of good Satisfaction, being comforted in seeing friends diligence in coming to these meets and doubt not but they have their reward. Thus having visited Rhoad Jsland and other Adjacent parts our unity being confirmed in the Truth, 'twas hard to part with one another, We left New England with peace of mind, and must say there is a sweet lively people there, meriting to be visited, soe came on to Cananicat divers from Newport accompanying us where we had a good meeting, soe to Kingstone meeting, being large, and comfortable, thence to Long Jsland soe visited friends meetings there, parting in much Sweetness, several friends accompanying us several miles came to Stratton Jsland, there had a meeting at John Shatwels,<sup>1</sup> where Truth was pretiously felt to our mutual comfort, soe passed through friends meetings in East and West Jarsey came to ye yearly meeting at Philadelphia wch was large and held in a sweet solemnity, not only Respecting meetings for worship, but good order also, thence into Maryland to friends yearly-meeting at Tradaven-Creek, unto wch many friends and others Resorted, 'twas held four days,

<sup>1</sup> There was a John Shotwell who lived on Staten Island before removing to N.J. His father was Abraham Shotwell, "the founder of the Shotwell family in America" (*Lundy Family and Descendants*, 1902, p. 455), died in 1680 on Staten Island. John died at Woodbridge, N.J., in 1718. See *Annals of our Colonial Ancestors*, by Ambrose M. Shotwell, 1895-97.





wherein Truth was plentifully afforded to y<sup>e</sup> bowing of many souls here, having the oppertunity to appoint divers meet<sup>s</sup> on the Easternshore, we Generally saw friends in those parts to Satisfaction, thô meetings in some parts there are small and at great distances, friends glad of visits, being but few publick labourers, clear of y<sup>t</sup> shore.

Crossed the Bay of Chespack, direct for Carolina had divers Meetings with friends in y<sup>t</sup> provence, we found a General labour for Establishing Truth and Righteousness raised there and growing thô formerly neglected w<sup>ch</sup> was a confirmation and strengthening to us in our service soe parting in Sweetness return'd to Chuckatuck in Virginia was at several meetings there, found them willing to give us all oppertunity possible to meet with them, where is a brightness on honest friends there Truths Testimony in good esteem among y<sup>e</sup> people in General, several lately convinced a care for good order in that part, also having been at their monthly meeting took our leave of ffriends there in love soe went on to Appa-Mattacks was at friends Meeting—soe through New Kent meet<sup>s</sup> small there and at great distance, this Inconvenience may be some cause of want of Zeal yet God was mercifully with us to our mutual comfort, soe past to y<sup>e</sup> Westernshore of Maryland, visiting meetings too and again in these parts feeling Gods visitation upon them, that truly edified; clear of those parts came over Suskahannah into Pensilvania visited meetings in a more General Manner then before being at their General Monthly and Quarterly meeting friends fully attending them, thô we found y<sup>e</sup> Exercise of the day heavy enough to wade under, yet Truth at times broke through for our help and comfort, soe 'twas an Uniting time and having seen the comfort of our labours J found my way opened for a Return, soe takeing our Solemn leave of friends of y<sup>t</sup> province and having parted with my dear friend Will<sup>m</sup> Wilkinson who had been my Companion more than six Months, came on to the halfe yeàrs meeting at Chester in Maryland where Truth appeared in a Melting manner to our comfort, so had again oppertunity to visit friends on the Easternshore w<sup>ch</sup> was a Time of love to us in taking our Solemn farewell of each other, J may say

The University of Chicago Library is a collection of books, manuscripts, and other materials that are owned by the University of Chicago. It is one of the largest and most important libraries in the world. The library is located on the campus of the University of Chicago in Chicago, Illinois. It is a part of the University of Chicago's commitment to scholarship and research. The library has a long history and has been a part of the University of Chicago since its founding in 1837. It has a collection of over 15 million items, including books, manuscripts, and other materials. The library is open to the public and is a place where people can come to study and research. It is a place where people can find the books and materials they need to do their work. The library is a place where people can learn and grow. It is a place where people can find the answers to their questions. The library is a place where people can make a difference in the world.

the Lord had raised in friends a General desire for my prosperity and preservation by Sea and Land—Passing the Bay had a fresh opportunity to visit friends on that shore more Generally and it was to us a Time of the Springing of love, in which the occasion was offered of taking our Solemn farewell of each other—soe parting in great Sweetness came on Board the friend ship on Potuxon River soe came down the Bay, making some stay at Kigatan (Kickahtan) had an opportunity to see frids at Chuck a Tuck in Virginia, were comforted in one anothers company and was glad to understand friends welfare there having been favoured with health soe as to see most friends upon the Continent in one Years time, was under an humble thankfulness therefore to our great Lord and Master, who to me was a sufficient reward.

And J may say J found them a people of a Generous Sp<sup>t</sup> so y<sup>t</sup> there was opennes in the hearts and houses of ffrinds, and like wise way made for me fully to discharge my self of that Testimoney for Truth w<sup>ch</sup> J had to bear in those parts, soe in great Satisfaction left the continent and in abot 7 weeks came safe to y<sup>e</sup> Jsle of Orkney in Company with two other ships and having several ffrinds on Board ours we had many seasonable meetings with y<sup>e</sup> Ships Crew, &c. who were loving to us, made three weeks stay on y<sup>e</sup> Jsle of Pomona in w<sup>ch</sup> time had divers meetings not only on Board our Ship but on y<sup>e</sup> Jsland, and tho J could not understand that before y<sup>t</sup> time any of our friends ever had a Meeting there yet several were reached and confessed to Truth, and believes as friends incline to fall in there in order to give them visits a meeting will be easily obtained several Expressing their love to me—telling me would J stay J need not fear a congregation, soe leaving them in tenderness and found the Lords love Js to them J landed at Shields in England soe came to my Native place, where under a Thankfull Remembrance of y<sup>e</sup> Lords Providence & protection by sea and Land, our hearts were Enlarged to praise God, y<sup>t</sup> is worthy forever.

WILL<sup>m</sup> BALDWIN.

From Minutes of London Y.M. in the handwriting of Benjamin Bealing.





## George Fox's Knowledge of Hebrew

AN article bearing this title appeared in THE JOURNAL, vi. (1909) 140-5, and it was supplemented by some further notes on p. 162, among them being a reference by William C. Braithwaite to Green's *Short History of the English People*, vol. iii. p. 1339, illustrated edition, where there is an illustration of "The Hebrew Alphabet writ by Geo: Fox the Proto Quaker," from a MS. in the British Museum. The alphabet is written in a circle (with some letters in the middle of it), which, as reproduced in Green, is rather smaller than an ordinary post mark, and on the left hand side shows only the lower part of two or three letters. A reference to the original in the British Museum shows that the reproducer of it for Green's *History* had neglected to turn over a narrow flap or hem of paper which concealed a small part of the penmanship. A photograph of the complete circle has now been taken and is here reproduced, showing not only the missing parts but also the original size, rather larger than is shown in Green. Those who know the Hebrew alphabet will see that it is not here completed, and that the part which is written is not wholly accurate. Two letters are missing from their proper places (though one of them is written inside the circle), the fourth letter is wrongly written though it appears in the middle almost correct, and one stands two places before its proper position. The writing is on a small scrap of paper bound up by itself (as a separate page so to speak) in a volume of larger sheets, Stowe MSS. 746, and the scrap itself is numbered 139.

Next following this is a sheet in the handwriting of George Fox beginning with the words "arones linen breches he put them one when he went in to the tabernakell," which are believed to be from a passage in Fox's *Great Mystery* (1639). The *recto* is photographically reproduced in *Catalogue of a Selection from the Stowe Manuscripts Exhibited in the King's Library in the British Museum*, a copy of which is in D. Of the *verso* a photograph has now been taken and it is in D. Fox's writing is continued to about half-way down this side and then in another hand is the following paragraph: "the twelve tribes amongst the Jewe the twelve apostells amongst the Christians which Christ chose to him selfe by the command of god moyses chose seventy elders christ jesus who ends the Jewes may chose seventy elders." Following this, in a third handwriting, we read "Note, all but this last paragraph was writ by the noted George Fox the Founder of the Quakers, the later part by Mrs. Fisher (the greater Scholar), mother to Mrs. Bland of Beeston, who exceeds 'em both being wel skild in the Hebrew tongue w<sup>ch</sup> she has taught to her Son and dau'ter, May 26th 1709, she gave this to Ralph Thoresby." (THE JOURNAL, i. 8) This is doubtless Thoresby the noted antiquary (1658-1725) and the Beeston referred to is therefore likely to be the place of that name near Leeds, where Thoresby was born, not Beeston near Nottingham. Now on the scrap of paper first mentioned, the words "The Hebrew alphabet writ" etc. are in Thoresby's





handwriting. This is additional evidence of the fact that George Fox knew something of Hebrew. On this subject see Braithwaite, *Beginnings of Quakerism*, pp. 301-2.

A. NEAVE BRAYSHAW.

P.S.—William Charles Braithwaite on seeing the proof of this article draws my attention to a letter of George Fox in which Hebrew words occur, Swarth. Coll. vii. 80 in D. Like most of Fox's letters, it is not written with his own hand, not even the signature, but at the top he has written "for the poep" [Pope] and he has endorsed it "for the pope g. ff." The letter contains two Hebrew words, the English letters being also given. The two words are a good way apart from one another, not together, and they show several mistakes. A.N.B.

*Letter from a Young Man, a Quaker, in  
Pennsylvania, to the late William Cowper,  
the Poet*

Philadelphia,

3rd mo. 4th, 1796

MY ESTEEMED FRIEND,

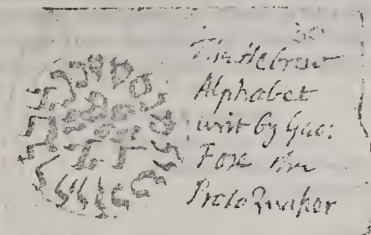
Perhaps thou art surprised by this salutation, written by an unknown hand; and thy curiosity may be cited to know the character of the person, a stranger, who presumes to call thee his friend.

He is a youth, a native of this city, whose name hath never been sounded by the tongue of fame; a few years past fortune shed her smiles upon his commercial employments, and promised him a profusion of her stores; but adversity commissioned by Heaven, was sent to blast his hopes and visit him with the blessings of poverty. In the school of affliction, he has been taught wisdom; he has been compelled to meditate on those things which truly belong to his nature, and he now returns, with sincerity of heart, his gratitude to that greatly good and wise Being, who has over-ruled his designs. He is by birth and principle a Quaker, wilt thou permit such a youth to call thee his friend?

I have been a frequent reader of thy *Task*, and essays in verse; I admire thy poetical talents, but the efforts of thy mind in the cause of true virtue, have gained thee my love, and my veneration.—When my heart has been oppressed by deep sorrow, I have derived sweet consolation from the sublime truths, so beautifully illustrated and elegantly enforced in thy works; my love of thy virtue, and my admiration of thy talents, have led to frequent enquiries after thee.

About a year ago, I heard thou wast afflicted with a painful lingering illness; my heart wept for thee—my concern for thy happiness and health has been continually alive—with the tenderest solicitude for thy





HEBREW ALPHABET WRITTEN BY GEORGE FOX. See page 31.

John Estough  
Elizabeth Estough

SIGNATURES OF JOHN AND ELIZABETH ESTAUGH,  
from a deed of 1722 in the possession of Lewis M. Pascall,  
of West Grove, Pa. (1917). See page 43



welfare, I have endeavoured to discover thy condition, but my enquiries were fruitless ; and I am left in painful uncertainty of thy state—to know thou art well and happy will give joy to my heart !—

There are in this city, and within the circle of my acquaintance, many amiable and some great minds, who love thee with true affection ; their interest in thy happiness, make them desirous of a satisfactory account of thy present condition ;—be assured none but worthy motives have produced this letter, the heart by which it was dictated, breathes a prayer to Heaven, that thou mayest be blessed with peace on earth and with that wisdom, which shall finally lead thy soul into the world of eternal joy.

I am truly with respect

and affection, thy friend,

JOSEPH BRINGHURST,

29, Union Street,

Philadelphia.

A female who is alone in her room, at an hour almost approaching midnight, adds her testimony to the above lines—and with a grateful heart acknowledges the pleasure thy writings have given her ; may that Power that has heretofore enlightened thy understanding continue to be with thee and bless thee.—May thou be preserved from evil, and know thy evening sun to be set in brightness, and when thy journey through life is at an end, may thy immortal spirit, which hath so sweetly sang the praises of thy Maker on earth be admitted to join that assembly, whose harps are attuned to His praise, in a region where sorrow cannot enter !

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The above letter was printed in Chester, Pa., in 1800 (copy in D), without the name of the writer. Name, address and date have been supplied from a ms. of the letter in D.

Is anything known of the receipt of the letter ?

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## William Crotch and the Poet Cowper

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THE incident to which I refer is the account of a visit paid by William Crotch to Cowper, the poet. William Crotch was a man . . . of a deeply religious character, and possessed in an extraordinary degree the gift of spiritual discernment. Being once in the neighbourhood of Cowper, he felt a religious concern to pay him a visit. He accordingly went to the house. A man-servant came to the door. William Crotch requested to be introduced to his master, but the servant replied that his master saw no one, and he had strict injunctions not to admit anybody. William Crotch was rather disconcerted at this refusal, and he continued to urge his request ; but still in vain. At length he said, 'Go and tell thy master that a poor creature like himself wishes to





see him.' The servant carried the message in, and presently returned with his master's permission to introduce the stranger. On entering the room where the poet was sitting, William Crotch walked up to him, and, without any other salutation, took him by the hand, and sat down by his side. For one whole hour they thus sat hand in hand, without speaking a word. In relating the circumstance, William Crotch said that during the time that that they thus sat in solemn silence a clear conviction was afforded him of the extraordinary purity of Cowper's mind. He at length addressed the poet, and, having in this way disburdened his spirit, he took leave of him, well satisfied that he had obtained the interview."

Copied from *A Memoir of James Hurnard*, 1883, p. 51.

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## Frederick Smith and the Poet Cowper

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Haymarket

19<sup>th</sup> of 3<sup>d</sup> mo. 1792.

Respected Friend  
W<sup>m</sup> Cowper Esq  
Olney,  
Bucks.

Having accidentally heard some days since whilst on the borders of your County a report which afflicted me with a degree of concern, I thought I should not be satisfied without informing thee of it, as it certainly militates against thy repeated sentiments of Liberty and directly opposes the Idea thou hast given in some of thy excellent poems, that "the slave trade is oppressive and cruel and ought to be done away from this Country." What I heard is as follows, "that on reading the History of Africa thou had found that formerly the Species increased so fast that they were under the necessity of destroying or eating one another lest the country should be overstocked with Inhabitants, and on this ground thou objected to move in a petition to Parliament saying that the present mode of the slave Trade was preferable thereto;" the report came through a channel that rendered it exceedingly specious, it would give me much satisfaction to contradict it, and which I certainly mean to use every endeavour to do, if thou wilt favour me with materials for the purpose. I trust thou wilt excuse the liberty I have taken as I can assure thee it arises from an esteem I have felt towards thee on account of thy Philanthropic and Christian sentiments and which as I doubt not thou art really possessed of, thou wilt not lose thy reward in publishing to the world.

With much regard, I remain,

Thy friend

FREDERICK SMITH.



## FREDERICK SMITH AND THE POET COWPER 35

To Fred<sup>k</sup> Smith

Chemist

Haymarket.

DEAR SIR,

I hold myself truly obliged to you for giving me an opportunity to contradict a report as false as it is injurious to me, I live in the neighbourhood of an ingenious people, and who seem daily to exercise their ingenuity in the fabrication of some falsehood or other, I have not very often been the subject of their Aspersions myself, but by this which they have now treated me with, they make me ample amends for all past omissions.

I have not these many years read a history of Africa, and when I read that history last I found no such assertion; neither is it probable that any writer on that subject should have been silly enough to make it; Having never in my life met with it till I found it in your letter, it is of course impossible that I can ever have made the speech or entertained the vile opinion imputed to me. In fact I abhor the slave trade to such a degree, that even if the abolition of it were sure to leave them under a necessity of devouring each other, which is absurd to suppose, I had much rather that they should, than that we should devour them——

The only reason why I did not sign the petition was, that not living in the Parish of Olney, it was not brought to me.

I am, dear Sir, with great respect and many thanks,

Your obliged humble servant

WILLIAM COWPER.<sup>1</sup>

Weston-Underwood, near Olney

March 20, 1792.

<sup>1</sup> From copies given by F. Smith to Morris Birkbeck, now in D.

Frederick Smith (1757-1823) was born in London, of non-Quaker parents. After school days he entered the General Post Office, a relative of his being Controller at the time. In his autobiography he writes of his early "career of wickedness" and gives a full account of various baptisms of spirit before he reached light on religious matters. Before knowing aught of Friends he became convinced of the impropriety of judicial swearing and lost his position in the Post Office in consequence. He joined Friends in 1786, and became a Minister. He was a chemist in the Haymarket till he retired to Croydon in about 1806. He wrote numerous pamphlets, referring to card-playing, fashion, parental instruction, peace, swearing, wisely duty, prostitution, laboring people, "Saints" in Norway, medicine chests, and also a book titled *Reason and Revelation*. His autobiography was edited by Thomas Chalk in 1848. He left a wife and family.

Frederick Smith's son Edward (1787-1834) carried on his father's business. He married, secondly, Eliza, daughter of Joseph Fry Gundry, of Calne, Wilts. Haydon's picture of the "Quiet Hour" is said to represent Edward and Eliza Smith (*Essayist and Friends' Review*, 1893, p. 37; *Biog. Catal. Lond. Eds.' Inst.*, p. 635).

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## Friends and Current Literature

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Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to Librarian, Devonshire House, Bishopsgate, London, E.C.2.

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IN the *International Studio* for October (1917) William Walton gives an account of the mural paintings of Charles Y. Turner, executed during the last fifteen years, the greater part of which are historical and "for this possibly graver and more conscientious work he seems to be peculiarly well qualified." The decorations of the Manhattan Hotel, the Waldorf Astoria and Hotel Martinique in New York City are described; as also those of the Baltimore Court House, begun in 1902, the first of which, sixty feet long and ten feet high, commemorates the purchase by barter of land in Southern Maryland by its first governor, Leonard Calvert, in 1634, and its companion painting the burning of the brig *Peggy Stewart* at Annapolis on October 19th, 1774, by its not altogether willing owner as a protest against the British stamp duties.

In 1905 for the De Witt Clinton High School in N.Y. he completed two large panels for the auditorium, giving an epitome of the ceremonies attending the opening of the Erie Canal in 1825—and in 1911 a very large panel for the new Court House in Youngstown, Ohio, commemorating the early trial there (1800-1810) of an Indian for the murder of an early settler who had refused to give him more whisky. And finally, for the Hudson County Court House, Jersey City, two large lunettes whose subjects are Washington watching from the Jersey Shore the storming of Fort Washington, November 16th, 1776, and The First Passage of the steam *Claremont* on the Hudson, August 17th, 1807.

Mr. Walton does not tell however, that Charles Y. Turner's earliest mural work was done in crayon on the blackened walls of the Friends' School, Lombard Street, Baltimore. Of the Lombard Street Meeting he has made a large memory painting, which now hangs in the Park Avenue Lecture Room, while a crayon picture, "First-day After Meeting," given in memory of his grandmother, Rebecca Turner, adorns the library.

ELLA KENT BARNARD.

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\* *Theosophy and Christianity*, by M. Carta Sturge (London : S.P.C.K. 6½ by 4½, pp. 94, 1s. 6d. net).

"The Author treats the Theosophist teaching respectfully, allowing it to speak for itself as far as possible; and then shows what elements in it are compatible with Christianity, and what are not."

Miss Sturge is an ex-Friend.

\* = Not in D.







In the series—Handbooks of Ethics and Religion, issued by the University of Chicago Press, our Friend, George Aaron Barton,<sup>1</sup> professor of Biblical literature and Semitic languages in Bryn Mawr College, Pa., has written *The Religions of the World* (Chicago, Ill.: University Press, 7½ by 5½, pp. 350, \$1.50 net).

*For Conscience Sake*, by Alfred Bishop, with Introduction by John Clifford, D.D. (London: Headley, 8½ by 5½, pp. 56, 6d. net). This pamphlet concerns itself with the working of the Military Service Acts, especially in the case of Douglas R. Bishop, a Friend, of London (b. 1893).

The 36th Annual Report of the Ackworth Old Scholars' Association, compiled by Albert G. Linney, is to hand.

A typed copy has been secured for the Library of Joseph J. Green's "*Bishop*" John Hall (1662-1739) of Monk Hesleden, co. Durham, an eminent Quaker Preacher and Prophet; his Sister Grace Chamber (1676-1762) of Sedgwick near Kendal, Quaker Minister; with some Account of their Family, Descendants and Friends, 1917, pp. 114 and Index, pp. 19.

\* In *The Mississippi Valley Historical Review* for June last, there appears an article on "The Doukhobors in Canada," by Elina Thorsteinson.

In the *Advocate of Peace*, July, 1917, published in Washington, D.C., there appears an article entitled "A Personal Interpretation of the Quaker View," by Edward Thomas, chairman of the New York Y.M. Peace Committee, and son of our friend and fellow-worker, Allen C. Thomas, of Haverford, Pa.

In the same paper there is also a short appreciation of John Frederick Hanson, born at Stavanger in Norway, in 1841, and died in Portland, Oregon, in 1917.

"Mary Fisher—Confessor" heads an article by Rev. T. G. Crippen, of Memorial Hall, which appears in *The Coming Day*, for Sept.-Oct., and Oct.-Nov., 1917. This publication is the official organ of the Free Church League for Woman Suffrage, 13, Bream's Buildings, Chancery Lane, London, E.C.4.

In *The Sunday at Home*, November, there is a column description of the circumstances attending the inoculation of Catherine II. of Russia by Dr. Thomas Dimsdale, in 1768, with the attendant fee of £10,000.

We have it on the authority of Dr. R. Hingston Fox that part of the information here given is "pure invention."

<sup>1</sup> Dr. Barton has relinquished his membership with Friends. See *The American Friend*, 2mo. 28, 1918.



"It was little more than a century ago that there was born in North Carolina of English Quaker parentage one Thomas Elliott; and at about the same time also a girl who received the name of Abigail Anderson, and who was of similar descent. These two young Quakers lived near Elizabeth City in Pasquotank County; and it was their son Aaron Elliott who was the father of Aaron Marshall Elliott, the subject of our biographical sketch."

This is the first paragraph of *The Early Life of Professor Elliott*, by George C. Keidel, Ph.D., late Associate in Romance, Johns Hopkins University, privately printed, Washington, D.C., 1917.

The early and adventurous life of A. Marshall Elliott (1844-1910) is here described—how he received a "haphazard" early education, but studied later at New Garden Boarding School (later Guilford College) and at Haverford and Harvard Colleges and in Europe—how he escaped from the South in 1862, escaped from Paris in 1870, and escaped from the Carlists while travelling in Spain somewhat later, in addition to various escapes in boyhood days. His energy was tremendous—"he deemed that in truth he was in the world to leave other people behind."

Our Friend was a professor of Oriental languages in Johns Hopkins University, from 1876-1910. On receipt of the first issue of *THE JOURNAL* we had a most kind and encouraging letter from him.

*The Contemporary Review*, of October last, contains an article by B. Seebohm Rowntree on Labour Unrest.

In the *Proceedings of the Wesley Historical Society* for December last (vol. xi. pt. 4) there is an informing article: "The Conventicle Act and its Relation to the Early Methodists," which will come as a surprise to those who think the Conventicle Act of 1670 was superseded by the Toleration Act of 1689.

"The meetings of the Protestant Dissenters after the passing of the Toleration Act were still considered to be Conventicles. If those who conducted them failed to comply with the conditions of the Act, they were deprived of its protection. . . . From 1739 to 1791 Wesley lived under the shadow of the Conventicle Act. . . . In 1812, chiefly through the exertions of the Methodists, 'the execrable Act' disappeared from the Statute Book of England."

Friends generally registered their meeting-houses under the Toleration Act, and thus avoided the provisions of the Conventicle Act.

The Eagle and British Dominions Insurance Co., Limited (Royal Exchange Avenue, London, E.C.), have brought out a charming little book—*Links with the Past*, a brief chronicle of the public service of a notable Institution, by A. F. Shepherd, with reproductions from old prints, and photographs, and illustrations by E. Coffin. On page 108 we read:



"The first substantial life claim paid by the Company was for £4,000 and upon it only two premiums had been paid. The Minutes of June 20, 1811, direct :

'That the sum of £4,000 be paid to the Executor of the will of Joseph Gibbins of Birmingham, Banker.'"

This was Joseph Gibbins senior (1756-1811), who married Martha Bevington in 1778; see early chapters of "Records of the Gibbins Family," 1911, where a silhouette is reproduced.

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A volume has been issued in memory of Elihu Richard Cross, of Scarborough (1864-1916). *E. Richard Cross. A Biographical Sketch with Literary Papers and Religious and Political Addresses*, selected by Marion Wilkinson, *nee* Rowntree. (London : Dent, ; New York : Dutton, 8 by 5½, pp. x. + 236, 5s. net.) The following is the review which appeared in *The Times*, December 27th, 1917 :

"Mr. Cross, by profession, a solicitor, and for many years clerk to the magistrates at Scarborough, was prominent during the last thirty years as an active member of the Liberal Party. He was one of the original members of Mr. Lloyd George's Land Inquiry Committee, and secretary to the group of publicists who during 1915 drafted a scheme for a League of Nations. Perhaps his most notable share in Liberal work was the assistance he gave to the establishment, in 1899, of the *Speaker*, becoming a trustee and solicitor to the company, and his acceptance in 1907 of the post of chairman of directors of the *Nation*, which he held until his death in 1916. He did much work for the Belgian refugees, and joined a deputation to Holland in 1914 to investigate our obligations towards Belgium. In 1915 he was appointed by Mr. Lloyd George to the Central Control Board (Liquor Traffic). Shortly after his marriage in 1889, he joined the Society of Friends.

"Apart from his public labours, a full appreciation of which, and of the energy and ability which he threw into them, is contained in the memoir and appreciations which occupy the first seventy-two pages of the book, he was a capable writer of wide interests; and the rest of the book contains a selection from his papers and addresses, literary, religious, and political—the first heading containing studies of no little interest, illustrated by many quotations, of Tennyson, Wordsworth, Lowell, Lord Morley, and Francis Thompson."

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Two new pamphlets have come to hand from the Yorkshire 1925 Committee (Robert Davis, 30, Leadhall Lane, Harrogate). *What is the Christian Faith?* by William E. Wilson (one penny) and the first of a new "Foundations" Series, *God, Nature and Human Freedom*, by Gerald K. Hibbert (two-pence.)

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*Four International Patriots*—Lessons on the Lives of Friedrich Froebel, Elizabeth Fry, Booker Washington, and Peter Kropotkin, has just appeared, written by Edith Noel Collyer, a Friend belonging to Purley Meeting. (London : Friends' Bookshop, 140, Bishopsgate, E.C., 7½ by 4½, pp. 75, 1s. 3d. net.)







\* *The Minstrelsy of Peace* is a collection of verse relating to Peace and War, from the fifteenth century to the present, edited by J. Bruce Glasier (London : National Labour Press, 7½ by 5, pp. xlvii + 177, 5s. net).

*The Track of the Storm.* Tales of the Marne, the Meuse and the Aube, told by Margaret Brackenbury Crook, B.A., is dedicated "To the Society of Friends, under whose kindly auspices the tales herein narrated came my way" (London : Headley Brothers, 7½ by 4½, pp. 111, 1s. 6d. net).

\* "As the Quakers luminously have shown, a man may be unalterably averse to fighting and yet may take more than a negative attitude toward war. Forbidden by their scruples to engage in war, how often have they stopped the mouths of their traducers by their active, sacrificial contribution to the cause for which others fought! Since they came into existence, every war waged around a moral issue has felt the weight of their support. Sometimes, as in Whittier's day, the Quaker blazing indignation against moral wrong has fed the flames of the conflict. . . . In many wars their money has gone where they could not, and they have outbraved the brave in deeds of mercy on the battle field."

HARRY EMERSON FOSDICK, *The Challenge of the Present Crisis*, 1917. Student Christian Movement.

*Man's Relation to God, and other Addresses*, by John Wilhelm Rowntree, with a life of the Author by S. Elizabeth Robson, and introduction by Rufus M. Jones. London : Headley Brothers, 7½ by 5, pp. 194, 1s. 6d. net.

The muse of our Friend, William King Baker, of London, has again been occupied with a Quaker theme, this time much more extensive than his poetical tribute to John T. Dorland. *Penn the Statesman and Guelielma* is a Quaker idyll of some three hundred pages, enriched with an introduction by A. Maude Royden, Notes by the Author and many illustrations (London : Oliphants, 7½ by 5, pp. 328, 6s. net). The Author has presented a copy to D.

## Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months :

John W. Graham has presented a copy of *The Life of William Penn*, by Mrs. Hughs (224 pages, Philadelphia, 1828). This is the same lady as the "Mary Hughes, (late Robson)," who wrote "The Life of William Penn,



abridged and adapted to the Use of Young Persons," from Clarkson's "Life of Penn," which was published in London in 1822, and also "The Metamorphoses; or, Effects of Education," London, 1822. She appears to have settled in the States shortly after 1822, where she received encouragement to write a memoir of Penn, and had the use of the valuable mass of manuscript preserved at Stenton, under the care of Deborah Logan.

A very chic little volume, *Anna Strangman Southall*, printed for her children and grandchildren, 1912, has been presented by Geraldine S. Cadbury, a daughter of A. S. Southall.

We have received from the Board of Indian Commissioners, Department of the Interior, Washington, D.C., the forty-seventh Annual Report, for the year ending 30 June, 1916. Our Friend, George Vaux, Jr., of Philadelphia, Pa., is Chairman of the Board.

Asa S. Wing has kindly sent for the Reference Library, a copy of *Fifty Years of the Provident Life and Trust Company of Philadelphia*, 1915, of which he is President, written by William S. Ashbrook. The Provident was formed early in 1865, at the house of Thomas Evans (1798-1868) on Arch Street, near Eighth, as the result of the visits of some Friends to the offices of the Friends' Provident Institution, at Bradford, England. The following Friends formed the first directorate: Samuel R. Shipley (d. 1908), T. Wistar Brown (d. 1916), Henry Haines (d. 1905), Richard Cadbury (d. 1897), Richard Wood, Joshua H. Morris (d. 1885), William C. Longstreth (d. 1881), Charles F. Coffin (d. 1916), and Jeremiah Hacker (d. 1866). Samuel R. Shipley was President 1865 to 1906, when he was succeeded by Asa S. Wing. The book is well gotten up and there are sixty-eight illustrations.

*Life and Letters of Thomas Hodgkin* [1831-1913], by Mrs. Creighton, widow of Bishop Creighton, 1917 (London: Longmans, 9 by 5½, pp. 445, eleven illustrations, 12s. 6d. net). Presented by Mrs. Hodgkin and family.

The articles written by G. Eyre Evans on Friends in Carmarthenshire which appeared in *The Welshman*, in 1908, have been bound into a volume in D. and carefully indexed.

*The Men who Dared: the Story of an Adventure*, by Stanley B. James, 1917 (London: Daniel, 7½ by 5, pp. 100, 1s. net).

Gerard Croese's Quaker History, in Latin, 2nd edition, Amsterdam 1696, presented by Mrs. Sainsbury from the library of Daniel Hack Tuke, M.D., LL.D.

*Publications of the Genealogical Society of Pennsylvania*, vols. v. and vi., Philadelphia, 1912-1917.

*Sandy Scott's Bible Class and Sabbath Nights at Pitconans*, written originally in East Perthshire Scotch by Charles Moody Stuart in 1897 and Anglicised by George Braithwaite, 1916 (Tokyo: Japan Book and Tract Society). 170 pages. Presented by the Translator.



Several numbers of *L'Equipe* (The Unit), published by members of the American Friends' Reconstruction Unit, No. 1, have been received.

In *Leslie's Weekly*, September 22nd, 1917, there is a page of illustrations of the work of the American Friends' Reconstruction Unit.

It is interesting to see old friends in new dress—Isaac Mason of the Christian Literature Society of Shanghai, has sent copies of William Penn's *Fruits of Solitude* and part ii. of *Christian Discipline*, translated into Chinese by himself, with native assistance (Friends' Foreign Mission Association, China), and also a copy of *The Passion for Souls*, by J. H. Jowett, adapted and translated by Isaac Mason and Ha Chi Tao (Christian Literature Society, Shanghai), all dated 1917.

*Piety Promoted*, vol. v., Philadelphia, 1890, and *Life and Writings of Thomas Say*, Philadelphia, 1796, both presented by Allen C. Thomas, of Havcrford, Pa.

We are glad to learn that already there has been a considerable circulation of *A Book of Quaker Saints*, by L. Violet Hodgkin (London: Foulis, 8½ by 5½, pp. xiii. + 548, 6s. net), which is evidence that the care taken by the author in its production is appreciated, and a sign that the book will supply a long-felt want among our younger Friends—and older. It would be well for readers to begin at the end, and read the Historical Notes, which class the chapters into "historical," "purely imaginary," "expanded with imaginary incidents," "historical incidents with some imaginary actors," etc. Miss Hodgkin's writing will then be better understood. There are seven illustrations by F. Cayley-Robinson, beautiful in themselves, but, in our estimation not reflecting the tremendous activities of the early age of Quaker missionary effort as described so aptly in the text.

*Lord Lister*, by Sir Rickman John Godlee, Bt., K.C.V.O., M.S., F.R.C.S. (London: Macmillan, 9 by 6, pp. xix. + 676, 18s. net.) A copy has been presented to D. by the author. Extracts from reviews to follow.

*Sketches S.S.A.* 13, a portfolio of black and white sketches of Friends at convoy work in France, by Arthur Naish Cotterell, of Bristol, with explanatory notes in ms. by his sister, 1917.

Anna Wharton Morris (Mrs. Harrison S. Morris) of Philadelphia, has presented the *Journal of Samuel Rowland Fisher of Philadelphia, 1779-1781*, reprinted from the *Pennsylvania Magazine*, 1917.

*A Smaller History of the United States*, by Josiah W. Leeds, Philadelphia, 1883. Presented by J. Henry Quinn.

*Pedigree of Tuke, of York*, presented by Henry Tuke Mennell.







## Notes and Queries

### KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

#### JOHN AND ELIZABETH ESTAUGH.

—John Estaugh was born in Kelvedon, Essex, 23 ii. 1676, and died in Tortola, 6 x. 1742. On the 1st of Tenth Month, 1702, he married Elizabeth Haddon, daughter of John and Elizabeth Haddon, of London, born 1682, died 30 iii. 1762.

Elizabeth was the heroine of Longfellow's "Elizabeth," the Theologian's Tale in *Tales of a Wayside Inn*:

"Then John Estaugh came back  
o'er the sea for the gift that  
was offered,

Better than houses and land, the  
gift of a woman's affections,  
And on the First-day that  
followed he rose in the silent  
assembly,

Holding in his strong hand a  
hand that trembled a little,  
Promising to be kind and true  
and faithful in all things;

Such were the marriage rites of  
John and Elizabeth Estaugh."

See "The Youthful Emigrant,"  
by L. Maria Child.

ELLA K. BARNARD.

#### QUAKER BANKERS OF CORK.—

In an article on "The Private Banks of Cork and the South of Ireland," printed in the *Journal*

of the *Cork Historical and Archaeological Society*, vol. i. (1892), p. 221, there is an account of the bankers Hoare, Pike, and Lecky.

HOARE'S BANK was one of the earliest Irish banks, founded about 1675 by the brothers Edward and Joseph Hoare, sons of Edward Hoare, a captain in Cromwell's Army, in 1649. The younger brother, Joseph (d. 1729), who resided at Woodhill and in Hoare's Lane, Cork, was convinced of Quakerism by Francis Howgill. He married, firstly, in 1692, Rachel, daughter of Francis Rogers, of Cork; secondly, in 1708, Deborah Weily, of Clonmel; thirdly, in 1713, Margaret Satterthwaite; and fourthly Mary Beale, widow of Joshua Beale, of Mountmellick. By his third wife he had a son, Samuel (1716-1796), who married in 1744, Grizell Garnell and removed to London; see *Memoirs of Samuel Hoare* (1751-1825), 1911. Margaret (Satterthwaite) Hoare (1685-1718) was the daughter of Edward and Agnes Satterthwaite, of Colthouse, Hawkshead, in N. Lancashire. She travelled in the ministry in England and Ireland both before and after marriage. See Testimonies of Cork Friends and an account of her by her mother, and other MSS. in D.



PIKE'S BANK was probably a continuance of Hoare's Bank, carried on by Joseph Pike (1657/8-1729), (who married Elizabeth Rogers, sister of the first wife of Joseph Hoare) in continuation of, or perhaps in partnership with, Joseph Hoare who had become sole owner of the business on the death of his brother Edward in 1709. Joseph Pike was the son of Richard Pike (c. 1627-1668) of Newbury, Berkshire, who went to Ireland in 1648 in Cromwell's army, and of Elizabeth Jackson his wife (c. 1636-1688). After Joseph Pike's death the business was carried on for a while (in 1768 no Pike's Bank was in existence) and resuscitated later, c. 1770, the partners in 1775 being Ebenezer Pike, Samuel Pike and John Pim; in 1798 they were Richard and Joseph Pike; and in 1800 Joseph Pike. On the sudden death of Joseph Pike in 1825, the Bank was wound up and all creditors paid in full.

For John Lecky's association with the NEWENHAM BANK in Cork, see extract from above-named *Journal*, which appears in "THE JOURNAL," xv. 10.

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ISAAC HOPPER AND HIS LIBRARY (xii. 163).—"This library is included in the library of the Monthly Meeting of Friends of Philadelphia, in the Young Friends' Association, at 15th and Cherry Streets, Philadelphia."

CHARLES F. JENKINS.

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"THE JOURNAL OF THOMAS SHILLITOE."—In a letter written to Joseph Grubb (Benj.), of Clonmel, Ireland, by John Barclay, of Stoke Newington, Third Month, 1838,

(now in the possession of J. Ernest Grubb of Carrick), there is a reference worth preserving to the preparation of this *Journal*. Joseph Grubb had written to John Barclay animadverting on several of the latter's published biographies (Jafray, Dewsbury, Claridge, Pike and Oxley), which he believed would not have passed the "Morning Meeting" censorship, and referring also to John Barclay's work on *The Journal of Thomas Shillitoe*.

In Barclay's reply respecting Shillitoe we read:

"As to dear Thos Shillitoe's Jo<sup>l</sup>, thou need not be apprehensive of much being appended of my own to trouble thee; so far as I yet see, my rule in his case is to *let the man speak for himself*. He pleasantly charged me, 'John, leave out what thou darest,' & by the will I have only such discretionary power as seems really needful, & if I am unequal to the task, no one else can alter it, it is to go as it stands. I have been a few times applied to, to know if it was likely to pass the Morning M<sup>s</sup>. Thou dost not ask the question, perhaps giving me credit for my accustomed contumacy in this respect, but it may be the best & safest way of meeting thy more general observations about the Morn<sup>s</sup> M<sup>s</sup>, to tell thee, that agreeably to the above restrictions, it is not likely, with some probable reasons for such decision. Thomas (*like myself*) was one who would yield to none in his attachment to our ancient institutions & disciplinary subjection & wholesome care. He had once been earnest, as a Fr<sup>d</sup> told me, that books sho<sup>d</sup> not be publ<sup>d</sup> without the sanction of the M<sup>s</sup> M<sup>s</sup>. But in



his latter days, he was deeply pained in that Mr & by works that had passed it & wo<sup>d</sup> have been more so (if he could have been more so) had he lived longer. In deed I have most full, painful, and repeated proof to my own mind that things wh have long since passed that Mr wo<sup>d</sup> not now pass it! & I add the humbling confession, that I am on that M<sup>rs</sup> standing Come for the revisal of books. . . . "

John Barclay did not live to see the *Journal* through the press and the work was taken up by his brother, Abram R. Barclay, and published in 1839.

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IN DEATH STILL DIVIDED.—"Two staples protruded from each side of the floor part of the main partition, these were used for the hooks in one side of a narrow table that had supports on the other side, and was used instead of a bier at funerals, which were always held in the meeting-house. This shelf or table was placed on one or the other side, as was requisite for the corpse of a man or a woman, and could be viewed from each side without moving."

From a description of Friends' Meeting House, Lincoln, Vermont, early nineteenth century, in *Glimpses of the Life of Louis Taber* (1811-1887), 1892, p. 9.

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BURIED LIKE A DOG (viii. 110; xiv. 43, 94).—"And all you that say, That we Bury like Dogs, because that we have not superfluous and needless things upon our Coffin, and a white and black Cloth with Scutcheons, and do not go in Black, and hang Scarfs

upon our Hats, and white Scarfs over our Shoulders, and give gold Rings, and have Sprigs of Rosemary in our hands, and Ring the Bells. How dare you say that we Bury our People like Dogs, because we cannot Bury them after the vain Pomps and Glory of the World? "

George Fox, *An Encouragement to trust in the Lord*, 1682, p. 12.

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WILL OF JOHN PARSONS, OF LONDON, 1702.—Proved 1703, March 15:

To the poor of the Independent Churches	£100
To the poor of the Baptized Churches	£100
To the poor of the Quakers	£100

to be paid to Francis Cauldfield.

P.C.C. 70 Ash.  
DR. G. C. PEACHEY.

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MUSCHAMP FAMILY.—*Stanhope Memorials of Bishop Butler*, by William Morley Egglestone, published 1878, page 88, chapter X., Butler's Substantial Men.—John Muschamp, who sometimes signed his name next to that of Butler, was the only son of John, fifth son of George Muschamp, of Barmoor, Northumberland, Esq. The first of the family came over with William of Normandy, and settled in Nottingham, and afterwards in the North, where for many centuries they held large possessions, and figured in the Border history, many of the family being knighted. The elder John, above mentioned, resided for some time at Ouston, in the parish of Stamfordham, Northumberland, and became a follower of George Fox, the







founder of the Society of Friends. On the 20th of June, 1687, he purchased of John Hutchinson, Guy's Close House, Greenhead and Pryhill estates in Weardale, and came at this time to reside at Greenhead, near Stanhope. The first appearance of his name in the Church books is in 1698, as surveyor of highways. This elder John Muschamp was buried in the corner of one of his fields, a small enclosure where, in 1700, Ann, his wife, was laid by his side. This burial-place of the Muschamps is situated at the west corner of a small plot of land, at the west of Guy's Close House. John and Ann rest beneath the shadow of three sycamore trees said to have been planted there as a memorial to them. John Muschamp, Butler's substantial man, does not appear to have followed the religion of his father, for he was attentive to matters relating to the old church. He married Ann, the only daughter of Nicholas Emerson, of Weardale, the uncle of William Emerson, of Hurworth, the celebrated mathematician, by which marriage the family inherited the office of bailiff to the Bishop of Durham, and became owners of Brotherlee, which estate is now in the family. His signature appears throughout the fifteen years from 1725 to 1740. He died at the age of ninety, in 1757, leaving a family of three sons and a daughter.

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RECORDING CLERKS.—There is a portrait of Isaac Sharp, from a photograph by Arthur Weston, to be purchased with *The Ploughshare* for November, price 6d., and there is a portrait of his successor in the Recording Clerk-

ship, William Fletcher Nicholson, in the new Report of the Ackworth Old Scholars Association.

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A DESCENDANT OF JOHN WOOLMAN. — The *Scientific American*, of October 13th, 1917, on p. 269, has nearly a column memorial of George Augustus Avery, son of Mary Woolman Comfort, a descendant of John Woolman. He was on the *Scientific American* staff for nearly forty years, their wood engraver in those days, then on the Editorial staff, "a most industrious and conscientious worker." Born 1844, at Nashville, Tennessee; brought up in Philadelphia. In the civil war, being too young to be drafted, ran away and joined up, but only for three months. Man of powerful build, athletic and fond of outdoor sports. Besides literature, marked tastes for art, music and travel. Chief relaxation from hard work to bury himself in Baedeker for a mental trip in Europe. Also great meteorologist. Kind and gentle nature of almost childlike simplicity, a disposition to look for best in associates and unsparing devotion to his work. Died at Nantucket, Mass., 22 ix. 17, and buried there in the Quaker Cemetery. Twin brother of Rebecca A. Day.—J.E.C.

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SAMUEL M. JANNEY AND THE INDIAN COUNCIL.—Council be between Winnebago and Omaha Indians at the Winnebago Agency, Nebraska, 1871. Samuel M. Janney, Superintendent of Indian Agencies; Edward Painter, agent for the Omahas; Howard White, agent for the Winnebagoes, and Eliza K. Rawson, Secretary. In



President Grant's first message, he says: "I have attempted a new policy towards these wards of the nation, with fair results so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians, in the early settlement of Pennsylvania, while their white neighbors of other sects in other sections were constantly embroiled. They are also known for their opposition to all strife, violence and war, and are generally noted for their strict integrity and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them, and to lay the burden of the selection of agents upon the Society itself. The result has proven most satisfactory." In his message of 1870, he says: "The experiment of making it a missionary work was tried with a few agencies given to the domination of Friends, and has been found to work most advantageously."

*A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915, page 82.

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JACOB BROWN (1775-1821).—Like Nathanael Greene and John Dickinson, who distinguished themselves in the struggle of the American colonies for independence, Jacob Brown was a Quaker. He was born in Bucks County, Pennsylvania, in 1775, the son of Samuel Brown, fourth in descent from one of the earliest English settlers on the Delaware. Jacob was brought up on his father's farm with Quaker views and

habits. He showed, however, a preference for learning and graduated from the University of Pennsylvania in 1790. Soon after he took charge of Friends' School at Crosswicks, N.J. On becoming of age he did some surveying in Ohio, but soon returned to take charge of Friends' School in New York City, to which responsible task he devoted himself with much energy and success. He acquired reputation and culture in the city and began the study of law. In 1799, however, he removed to what is now Brownsville [Ohio] to engage in a land operation near the borders of Lake Ontario. This was very successful, and Jacob Brown rose in position and affluence. He was a County Court Judge and a leading man in all the public business of Jefferson County. When war with England was declared in 1812, he was placed in command of a brigade of militia with the general care of the Northern frontier. He applied himself to the duty laid upon him with his usual diligence, and the resoluteness of mind and coolness of temper characteristic of the sect in which he had been reared. This success soon led to his appointment as Brigadier-General in the regular army, and advancement to Major-General in 1814. He was severely wounded in the gallant action at Niagara, but soon resumed command. In 1821, he was made Commander-in-Chief of the army of the United States. He died in Washington, 2nd mo. 24th, 1828, at the age of fifty-two years.

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915, p. 116.





NATHANAEL GREENE (1742-1786).—Second only to General Washington in the struggle for American Independence, was Major-General Nathanael Greene, the son of a Minister among Friends at East Greenwich, R.I. He was born, 5 mo. 27, 1742, in Norwich County, Rhode Island. The fourth in descent from an early settler of the Colony. Although laboring at his father's forge, he seized every opportunity for the acquirement of knowledge, and soon became an accomplished scholar. Indeed, he became proficient in the law when necessity presented of defending an invasion of his father's property. Thus, when foreign invasion became imminent, he turned with the same avidity to the study of military affairs. This with his passion for dancing, caused his disownment, an action which seems to have increased his ability in both the diversions objected to.

In 1774, he married Catharine Littlefield, and settled at Coventry where his father had established him as director of a mill. Here he started the first public school and was sent to the General Assembly. His career in the Revolution, from New England to Georgia, is well-known, and his place in American history fixed. His fortunes were impaired by payments to his troops, but his last days on the plantation, granted to him by the State of Georgia, were happily given to books and farming, and amid these simple enjoyments, he died from sunstroke, 6 mo. 12, 1786.

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915. page 114).

RUSKIN AND QUAKERS.—Still referring to Ruskin, Mr. Gladstone

said, "We had a conversation once about Quakers, and I remarked how feeble was their theology and how great their social influence. As theologians, they have merely insisted on one or two points of Christian doctrine; but what good work they have achieved socially! Why, they have reformed prisons, they have abolished slavery, and denounced war." To which Ruskin answered, "I am really sorry, but I am afraid I don't think prisons ought to be reformed, I don't think slavery ought to have been abolished, and I don't think war ought to be denounced." (Great laughter.) From *Reminiscences of My Life*, by Henry Holiday (Heinemann), 1914, p. 327.

"THE FRIEND," HONOLULU (xiii. 84).—Several references to this paper have recently come to light in periodical literature in D. The editor of *The Western Friend* (Cincinnati, O.), wrote in his paper of 1 mo. 6, 1848: "We have before us several Nos. of *The Friend*, a semi-monthly Journal, published at Honolulu, island of Oahu, for the year 1846. . . . We shall occasionally make further extracts and particularly with regard to the cause of education and Public Schools." Above was copied into *The British Friend*, 2 mo. 1848. *The Friend* (London) for 20 March, 1914 quotes *The Friend* (Honolulu) for February, 1914, as containing a brief account of Joel Dean's declining days. It is termed "a missionary—not Quaker—monthly." And *The Friend* (Philadelphia) of 3 mo., 15, 1917, referred to its contemporary of Honolulu of recent date.





# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

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### *Life and Letters of Jean de Marsillac*

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**A**MONG various personages who, meteor-like, have flashed across the Quaker sky and disappeared, may be included Jean de Marsillac, or to give him his full name, Jean de Marsillac le Cointe.

Marsillac le Cointe was noble by birth, his ancestors having obtained that distinction as a reward for military services. His family home was Marsillac (or Marcillac), three miles from Nîmes in the South of France. Hewas born about the middle of the eighteenth century and educated for the army, and was promoted while quite young to the rank of captain in the regiment of horse called de Conti, in which his father was first captain. He, as his family, was a protestant of the Reformed Church or Calvinist.

When yet a youth, being in company with several officers, one of them, the Comte d'Essec,<sup>1</sup> who had been in America and had seen some Friends, gave so favourable a relation of their manners, probity and principles, that it made a deep impression on the mind of Marsillac, and excited him to obtain a further knowledge of Quaker principles and practices. He also read a favourable account of them in a book entitled *La Prédication* which induced him to consult the *Encyclopédie* which referred

<sup>1</sup> Jaulmes, *Les Quakers Français*, gives "le Comte d'Essen," p. 37.



to it and highly commended Barclay's *Apology*.<sup>2</sup> He made diligent search for the *Apology*, and at length, after much enquiry, met with it in a bookseller's shop in Paris.

Becoming convinced of the unlawfulness of war to the Christian, he quitted the army in 1777, and took up the study of medicine at Montpellier.

After having paid a visit to some religious people at Spiegelberg in Saxony, he turned south, and in November, 1783, he went to reside in the South of France, and visited the community of persons who subsequently became known to English Friends through the advertisement of Dr. Edward Long Fox and his views on peace.

Some years previous to this time, the little community in the Languedoc had made an attempt to get into touch with Friends in England. One of their number, Paul Codognan by name, was in England in the year 1769, but, "being unacquainted with the English language, and extremely bashful, he remained there some time quite unknown to Friends, though he frequented their meetings. He carried home *No Cross No Crown* and Penn's *Rise and Progress* in French concealed under his shirt" (MS. in D., printed in *The Friend* (Phila.), vol. 3 (1830), pp. 158, 173).

In 1785, De Marsillac was chosen to introduce the "Friends" of Languedoc to the notice of English Quakers. He carried with him a letter couched in a very laudatory strain: "Ce bon frère, né dans un Etat des plus élevés, suivant les Maximes du Monde, doué des plus

<sup>2</sup> Thus the account generally given; but it seems probable that "la prédication" was an article in the *Encyclopédie*, a work published in Paris in 1765. I have the following in a ms. collection of "Contemporary Records of Quakerism," which may refer to an earlier edition of the same work, and doubtless refers to Barclay's *Apology*:

"It is the only system of religion ever published that is consistent throughout with itself and with Scripture and reconciles seemingly contradictory passages of Scripture with each other; and though it was first published at a time when religious controversy ran very high in Europe, it was never answered in a manner to weaken the force of any of its arguments." *French Encyclopædia*, published in the reign of Louis XIV, c. 1692.

<sup>3</sup> They went by the name of "inspirés," and also "gouffleurs de la Vaunage." The Vaunage is a small district or valley in the bishopric of Nîmes in the South of France. The name "gouffleurs" is of uncertain origin.



grandes Qualités de la Nature et d'une fortune de plus de deux Cent mille Livres" (Casual Correspondence, ms. in D. pp. 1-45—letter dated from Congénies le 4<sup>e</sup> 8<sup>bre</sup> (Tenth Month), 1785). "He left France the 7<sup>th</sup> of the 11<sup>th</sup> month, and arrived at London the 30<sup>th</sup>. was at Friends Meeting in Peter's Court the first day following, and made himself known by means of Nicholas Naftel, of Guernsey, who happened to be there also. The same day he delivered to John Eliot the letter from the Friends of France. John Eliot translated the letter which was read at two select meetings<sup>4</sup> of Friends at one of which J. Marcillac was present, when friends declared they felt much sympathy with the Friends in France, and an answer to their letter was written, translated and signed by [fifty-five] Friends" (ms. in D. in Barclay Collection).

The English Friends advise their correspondents :

Let it ever be borne in mind that your Conduct being circumspect, your words few and savory, all your deportment solid and grave and your lives blameless, will be the best evidence of the Truth of your Profession.

Of the bearer of the letter the Friends write :

We have been pleased with the Company and Society of our friend De Marcillac, whom we love in the Truth, and desire his safe and peaceful return. . . . His deportment hath been consistent with his profession.

Fifty-five Friends signed the letter ; among them are William Forster, Joseph Gurney Bevan, John Pim, Jun., Thomas Corbyn, David Barclay, Adey Bellamy.

Shortly after the time of Marsillac's return to France, in January, 1786, James Phillips wrote to his mother Catharine Phillips, of Marsillac and the French Friends :

It does not appear that they had seen any friends Books before 1769, when they had No Cross No Crown & Rise & Progress—they never saw Barclay's Apology till Marcillac shewed it them within these few years, i.e., 4<sup>th</sup> 83 when he first joined them & attended their meetings till

<sup>4</sup> "The letter was produced *sealed* to the Meeting for Sufferings, the 9th 12mo. and by them committed to some Friends to translate, which, being done was produced the 16th and read *at the close of the Business* of the said Meeting and several Friends named and *verbally* requested to prepare an answer which was accordingly done and produced *at the Close of the Meeting* for Sufferings the 13th 1st month, 1786 where, with some alterations it was agreed to and signed by the Friends present (J. de Marcillac being also present.)" Notice the careful unofficial treating of the subject—the italics are mine. There is no reference to this in the M. for S. Minutes.







14<sup>th</sup> 9 mo last when he felt himself moved to come here. . . . He went back on the 17<sup>th</sup>. . . . J. Eliot & A. Bellamy went with him to Dover. . . . He is a sensible & very agreeable man & acquired the Esteem of Friends here & while here seemed to have nothing in view but the object of his mission, viz. to obtain a full account of Friends principles & practices [original in D.].

Marsillac announced his arrival in France in a letter to Adey Bellamy from Paris :

Me voicy arrivé sans le moindre accident dans la Capitale ou j'ay eu le plaisir de trouver ma femme et ma mère qui estoient venues au devant de moy à Paris pour éviter la depense d'aller et Revenu de Paris a nismes : avec intention d'aller bientôt a ma terre d'Alençon en normandie [original in D.].

He sends warm messages of love to numerous Friends—"nos dignes amis Beven pere et fils, Storrey fry, William et benjamin Rotch" etc.

The following letter in English was written about this time [original in D.] :

Paris, the 25<sup>th</sup> 2<sup>d</sup> M. 1786,

I Received with great satisfaction dear Friend thy letter of the 14<sup>th</sup> wich came to me the 20<sup>th</sup> I answerd the 21 to my friend J Eliot I am sorry that my feeble health, hinders me to go to Cong<sup>tes</sup> and Calv<sup>a</sup> [Calvisson] so soon as I was purposed, Without doubt the propitious moment is not yet come, but I hope if please the Lord in two or three Weeck's that I shall be able to fulfill my Message, and tho' it much run counter my temporal Business & my family, I will obey when order shall be given to me by supreme Power.

Ty kindy remembrance and that of other friends give me great Joy, I am yet so Weak in the Light, so infected by all Pollutions of the World that I was not Worthy of so kind reception wich I received amongst all you ; I often recollect me in silence before the Divine Word, his restorative voice, comforts my soul, increase my Truth, excites my Courage, & often brings to my Mind, the swet Remembrance of the friends of London, in this intimate relation of man to God, I possess with great Delight this true & tender Love of wich I am reunited with all you in that same inward spirit that the World know's not. I pray thee give me thy Counsel upon the Paragraph I have translated J Pr<sup>s</sup> Chri Rev<sup>d</sup>s that I send to John Eliot with intention to be communicated to thee and J<sup>a</sup> Bewan, and corrected by you : I Writte to J Bevan in thy letter upon that subject give my letter to him :

I Writte to thee in English tongue, excuse my faults dear Friend I endeavour forgot not ty good lessons : I read & writte every day two hours in this language and with time and study I hope any succés.

<sup>s</sup> Perhaps, "Primitive Christianity Reviv'd."



I am not satisfaid with my wife and mother my Wife every day she rise against me, she riturn very often to the Plays, Balls, great Luxe, great companys She spends great money for Prayde and Wanity : and she make no account of my tender representations ; 'she would I promise to her, that I not trawell any more ; but I answer to her I am not my Master, and the Lord only hat Power dispose of me to his Will : this answer give her a bad humour and made her very angry with me ; and I have not yet fund Liberty to inform her of my Journey to Congies &c&c.

I see with pleasure that thou hast bought a horse ; this Exercise take with moderation shall be to thee better than all others Remedys of Phisick ; a communicated mowing in good air, make easy the circulation of the Blood and other humours, distroy being choaked up & strengthens all parts of the Body ; I desire to hear a better state of thee thy wife and family as Joseph Savory do wieh I make my Love with his children.

I Give my affection to thy wife, I love her as my mother and am very sorry of her bad health, but I hope she will be better in the first dais of the spring ; It will be a great satisfaction for me to hear a good trawell and riturn of Mary prayor in great comfort of soul, and good health of the Body, and Receive News from thee and family so often than it will be permit.

Pray thee to give my love to all friends and let believe me my dear A Bellamy With the most tender friendship for thee thy sincere Friend,

MARSILLAC LE COINTE

*N.B.*—I have received here none news from Congs &c—I suspect my Wife intercept my Letters and pray thee direct thy answer to my as follows.

A M.L.C : anc<sup>t</sup> Cap<sup>s</sup> de Cavie Rue nommée St Martin

I will go they Take myself

a l'hotel des- Etats Vnis pres

let send me to the same

la rue aux ours

direction my letters which

my host savory will receive for me.

A Paris

To Adey Bellamy,

Cutler at the Ship

No 10 in the Poultry

London.

It is evident, from a letter to Marsillac from Adey Bellamy, 8 v. 1786 (copy in D.), that the former was again in Languedoc. The letter mentions numerous Friends and is very hearty—"Nichs Naftel mentions thee with much love and desires to hear of thee."

A letter to Adey Bellamy, from Paris, 12 xi. 1786, records Marsillac's return from the South and his intention to rejoin his mother, wife and children in Normandy. During the next years Marsillac made several visits to Fontanès, Quissac, etc., and visited families.



De Marsillac's influence with the Court of France was useful to the cause of religious liberty. From Alençon, 18 ii. 1788, he wrote an account of an effort in this direction, to John Eliot (copy in French and English in D.):

Alençon, 2<sup>d</sup> mo. 18, 1788.

Dear Friend,

It is with heartfelt satisfaction I take up my pen at this time, to acquaint thee, as well as the friends of England generally, with the progress of our cause in France.

The last year, during the life of our respectable minister, the Count de Vergennes (whom we have lost, and greatly regret), we learned from the general report, that the Assembly of the Notables had taken into consideration the means of conferring the rank of citizenship on the Protestants of this kingdom.

As until this day we had been almost unknown to the king and to his ministers, we were strongly induced to make such representations as might inform them of our existence, and to claim for ourselves, rights which they were willing to grant the Protestants. In consequence, I was directed to write to the Count de Vergennes the following letter :—

“ The Friends of the Christian Society called in derision Quakers, to the Count de Vergennes, minister of the kingdom of France.

“ As the simplicity of our principles suffers us not to address thee with flattery or compliment, we thankfully praise the Almighty, who has condescended to grant a protector to the distressed, and to employ the understanding and power which he has conferred upon thee, to contribute to the relief of suffering humanity and to bless the earth with the dominion of peace and virtue.

“ We have heard, with humble satisfaction, that our sovereign has it in view to grant to the Protestants of his kingdom all the rights of subjects and citizens, but as our principles have hitherto prevented us from approaching the throne, and we are probably unknown to the king, we deem it incumbent upon us to state, that there exist in the southern provinces of France, many hundreds of people, who, without being either Roman Catholics or Protestants, worship God in the same temple as Jesus and his apostles (in the temple of their hearts), and follow, in humble dependence, the precepts of Christ alone, unmixed with human innovations.

“ We have therefore thought it our duty to present to thee our respectful petition. We pray thee to consult with the General Assembly of the Notables appointed to lay before the king the supplicatory representations of his unhappy subjects.

“ We trust, that the spirit of Truth, which is heard in every heart that listeneth to her divine voice, will prove the purity of our principles to the Notables whom the king has appointed to be the administrators of justice, and the dispensers of his benevolence. All the inhabitants of this extensive empire are equally the children of the king, and as we regard





him as a father and a protector, we humbly pray that his beneficence, and that of his ministers, may be equally extended to us, and to the other inhabitants of this country, who are not Roman Catholics.

"We are with affectionate regard,

"Thy assured friends,

"J. M. &c &c."

The Count de Vergennes replied that he would avail himself of my observations, and desired me to furnish him with a short exposition of our civil and religious principles. I attended to his request, and he declared himself satisfied. The Protestants, alarmed at our proceedings, have strongly solicited to be alone comprised in the plan of amelioration; but notwithstanding their efforts, they have not been noticed; we have participated in the king's beneficence, and obtained the same rights and advantages as themselves; and not us only, but every other sect maintaining order and peace.

Agreeably hereto, in eleventh month last, the king published an edict, in which, without distinction, all those who profess not the Roman Catholic religion, are recognised as useful citizens and subjects of the State, and their marriages and baptisms are valid, provided they be made known to the first magistrate in the place where they reside. Decent burial is granted us; and every title to property in possession and of inheritance is confirmed to us in the same manner as to Roman Catholic subjects.

In my communication to the Count de Vergennes, I had mentioned that we acknowledged no other baptism than that inward, spiritual baptism, which purifies the soul from the lusts of the flesh, and saves us by the resurrection of Jesus Christ, and the same edict ordains, that, if a child be born in a sect which admits not the necessity of baptism, the father or mother shall declare the birth of the child to the magistrate.

These regulations promise us peace for the time to come. We hope that our silent worship will never excite alarm; and that we shall not be hindered from quietly assembling in our houses, to wait upon our Creator, as we have always done, in peace. I intended to send thee a copy of my memoir to the General Assembly of the Notables, and the king's edict on our behalf at length; But I have not concluded it to be necessary; for I presume that the edict is already known in thy country.

In consequence of this happy toleration, many Dutch families have been induced to come and settle in France, where they facilitate the means of establishing manufactures. My satisfaction will be increased, if inviting prospects excite some friends' families also to seek a dwelling among us; especially if by commercial intercourse, advantageous to both countries, we should succeed in preserving the precious bonds of friendship and good understanding, too much unknown, for any length of time, between England and France.

Friends in the South are a small body, much in the same state as formerly, unless the lenity they have experienced has rendered them more silent and humble. They are all very sensible, as well as myself, of the tender sympathy with which our English and American friends



regard our little flock.—I hope to see thee again next summer, if the Lord permit. I desire thee to assure of my friendship and esteem, Ady Bellamy, his excellent brother; Savory and his family; Doctor Thompson; J. Bevan; my friend Phillips. I am, with affectionate regard to thy wife and children, thy sincere friend,

JEAN MARSILLAC.

Sarah (Robert) Grubb wrote in her Journal during a visit to the Continent:

At Alençon, we were affectionately received by John de Marsillac, and courteously by his wife, who through the whole of our visit there, which was three days, appeared to enjoy the company of their visitors. Here we endeavoured to take fresh counsel about the way of proceeding to England, which ended in the conclusion, of George and Sarah Dillwyn and John de Marsillac going to the Island of Guernsey to visit the few friends there; and J. Eliot, A. Bellamy, M. Dudley, my husband and myself to London directly, by way of Dieppe, which we pursued accordingly, and arrived in London the 13th of 7th Month, 1788 (*Life of Sarah Grubb*, 3rd ed., 1796, p. 167).

The *Life of Mary Dudley* contains the following, under date, 1788:

We arrived in Paris on the evening of the 29th, and left it again the second of the seventh Month, travelling post to Alençon; here our friend J. M. met us, and we went in his coach to Desvignes, his place of residence, about a league distant. We were kindly received by his wife.

6th. A solemn sitting with J. M., his wife, and little son" (p. 78).

NORMAN PENNEY

*To be continued*

### Ancient Advice for Modern Elders

WHEN Rachel Wilson (1722-1775) attended Philadelphia Y.M. in 1769, "she imparted much solid advice, particularly to elders, whom she compared to the golden snuffers under the law, that were made of the same beaten gold with the lamps; and remarked that if a proper use was made of the snuffers by taking away that which dimmed the lustre and was superfluous, the light would burn and shine clearer and brighter. But some were so fond of snuffing, that they at length wasted the life of the candle, and had sometimes put it out."

Quoted from Comly's *Miscellany*, vol. viii., in *Bulletin F.H.S. of Phila.*, vol. viii. (1917), p. 33.

THE UNIVERSITY OF CHICAGO

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# Record of Friends travelling in Ireland 1756-1861.

(Continued from page 20)

1801

**R**ICHARD Jordan, Mary Sterry, Eliz<sup>th</sup> Wigham, and Barbara Wigham, (here since last year); Samuel Smith, Philadelphia; John Merryweather, Ringwood.

1802

John Merryweather; Joseph Cloud<sup>1</sup>; George Jones, Cheshire; Sarah Lynes [aft. Grubb], London; Mary Naftel, Guernsey; W Jackson, Pennsylvania.

1803

William Jackson and Sarah Lynes (here since last year); Sam<sup>l</sup> Rundell, Cornwall.

1804

George Jones, to Dublin; Sus<sup>a</sup> Horne, Tottenham, to Dublin; Jesse Kersey, Pennsylvania.

1805

Jesse Kersey (here since last year); Henry Tuke and John Wilkinson, to Dublin; John and Elizabeth Hoyland, Sheffield; Martha Smith, Doncaster; Ann Alexander, Needham.

1806

Mary Pryor.

1807

Deborah Darby; Rebecca Byrd, late Young.

1808

William Rickman, Rochester, to Dublin; Thomas Shillitoe, Tottenham.

1809

Thos Shillitoe (since last year); W<sup>m</sup> Forster, Tottenham, to Dublin; Ann Burgess, Leicester, to Dublin; William Rickman.

<sup>1</sup> Joseph Cloud (1742-1816), of Indiana. He writes of "a seed of infidelity in Ireland in which many valiants have fallen or been swept away in the stream of separation or self-exaltation" (*Ind. Memorials*, 1857). He was born in Pa., and removed after his marriage into N.C. Rebecca Jones writes of him as "innocent Joseph Cloud" (*Memorials of Rebecca Jones*, p. 304).



1810

Benjamin White, Pennsylvania; Henry Hull, State of New York; Dykes Alexander, Suffolk; Martha Brewster, Suffolk; Thomas Shillitoe; John Abbot, to Dublin; Robert Fowler, Melksham, to Dublin.

1811

Henry Hull and Martha Brewster (here since last year); Thomas Clark and Joseph Melford, Somersetshire; Thomas Shillitoe; Solomon Chapman and George Richardson, Northumberland; Ann Burgess, Leicester; Stephen Grellet, New York.

1812

Stephen Grellet and Ann Burgess (remained since last year); John Wigham, Scotland; Abigail Pim, London.

1813

William Forster, Tottenham; Isaac Stephenson and Elizabeth Robson, county Durham; Abigail Pim and John Wigham (remained since last year).

1814

William Forster and Abigail Pim (since last year); John Goodier, Cheshire; Stephen Grellet, Daniel Oliver, Newcastle, and John Pim, London, to the Yearly Meeting

1815

George Saunders, Yorkshire; Elizabeth Coggeshall, New York; Susanna Horne, Tottenham; George Withy; William Byrd; Rebecca Byrd.

1816

Elizabeth Barker, Nantucket; Hannah Field, New York.

1817

Isaac Stephenson, to the Yearly Meeting.

1818

Anna Forster, Dorsetshire; Priscilla Gurney, Norwich; William Forster, to Dublin; Tho<sup>s</sup> Graham, to Dublin; Sarah Tuckett, Cornwall.

1819

Benjamin White, Pennsylvania; John Pim, London; John Kirkham.

1820

Stephen Grellet, New York; George and Ann Jones, Stockport, and Mary Cooke, to the Yearly Meeting;



Elizabeth Robson, Sunderland; Daniel Oliver, Newcastle; Charles Parker, Lancashire; Nathan Hunt, North Carolina; Huldah Sears, Virginia.

1821

Huldah Sears (since last yr); Nathan Hunt and Willet Hicks (N. York), to Y.M.; Solomon Chapman, to Dublin and Waterford.

1822

William Rickman, Rochester, William Allen, London, Anna Braithwaite, to the Yearly Mg.; William Byrd, Rebecca Byrd, Dorsetshire; Robert Fowler, Melksham; Ellen Cockin, Yorkshire;<sup>2</sup> Edward Carroll and Anna Carroll, Tottenham.

1823

Hannah Kilham, Sheffield<sup>3</sup>; Sylvanus and Mary Fox, Wellington; Robert and Rachel Fowler, Melksham; Ann Alexander, formerly Tuke, York, to Yearly Mg.; Samuel Lloyd, Birmingham, to Y.M.

1824

John and Sarah Grubb, Chelmsford; John Bell, London, and Sarah Waite, London, to the Yearly Mg.

1825

Daniel Wheeler (a member of Sheffield Meeting but resident in Russia) and Mary Cooke, to the Y.M.; John Shipley, Shaftesbury; Benja Seebohm, Bradford; Margaret Bragg, Newcastle; John Pim, near London.

1826

John Shipley, to the Y. Mg; Samuel Fox, to Y.M. and Munster Q.M.; William Allen, London.

1827

William Rickman, Rochester; Joseph John Gurney, Norwich; Eliz<sup>th</sup> Joseph Fry, London; Elizabeth Fry, London; Samuel Lloyd, Birmingham; Will<sup>m</sup> Dillworth Crewdson, to the Yearly Mg.; George Withy, Frenchay M<sup>o</sup> Meetz.

*To be continued.*

<sup>2</sup> Ellen Cockin was accompanied by Richard Cockin, her husband, an Elder.

<sup>3</sup> Her visit was principally to the poor.





# Notices Relating to Friends in "The Gentleman's Magazine" 1783 to 1786<sup>1</sup>

1783

DIED, 4 December, "At Bristol, in her 52<sup>d</sup> year, Mrs. Hannah Waring, one of the people called Quakers. A woman whose innate sweetness of temper, and spotless purity of heart, shone throughout her whole life and conversation" (a third of a column in most appreciative style, as to her perfections). "Her remains were interred with her ancestors on the 10th, in the Quakers' burial ground, at Alton in Hampshire" (Part II., p. 1065).<sup>2</sup>

DIED, 12 December, "At Amwell, co. Herts, John Scott, esq.; one of the people called Quakers, author of a pleasing poem, entitled *Amwell*, 17—, in 4to, republished 1776, 4to (See our vol. xlv. p. 318), and of other poetical works printed 1782, 8vo. (See our vol. lii., p. 489); also of a most useful *Digest of Laws respecting Highways*, 1778, 8vo. To this subject he had particularly turned his thoughts; and in this book not only the law respecting highways and turnpikes is to be found, but a number of judicious and well-founded remarks on the construction and preservation of roads (See our vol. i. p. 20).

"The loss of this most active and public-spirited man will be more easily felt than expressed in his neighbourhood, and in the wide circle of his acquaintance. Of his zeal in the defence of his friend, Dr. Beattie, see vol. xlviii. p. 152" (Part II., p. 1066).

DIED, "Mrs. Vigor (see p. 806), at Windsor on Friday, September 12; and her loss will be severely felt by the neighbouring poor, amongst whom she was constantly searching after proper objects for the exertion of her charity and benevolence. Together with great cheerfulness of mind and equality of temper, she retained an uncommon quickness of apprehension and vigour of

<sup>1</sup> For extracts from years 1731 to 1783, see volume xiii.

For other notes, see page 67.



understanding, to the time of her death. Having lived much in the world, and being well acquainted with books, her conversation was the delight of all who had the pleasure of knowing her; of the vivacity of her wit and her talents for observation, the public have had a specimen in the volume of *Letters from a Lady residing in Russia, to her Friend in England*; which she was in a manner obliged to publish to prevent a spurious and incorrect copy from being obtruded on the world. At a time of life remarkable for apathy and indifference, she possessed a degree of sensibility, and a tenderness of feeling, approaching almost to weakness; numberless examples of which will occur to her friends on perusing this faint sketch of a most amiable and engaging character" (Part II., p. 892).<sup>3</sup>

QUAKERS ADDRESS TO THE KING, 21 March. "The address of the people called Quakers, was presented to his Majesty, and read by Mr. David Barclay, accompanied by a select number of respectable friends, which was most graciously received" (Part I., p. 267).

QUAKERS PETITION THE HOUSE OF COMMONS ON SLAVERY. 16 June, "This day the following remarkable petition was presented to the House of Commons" which was duly read ( $\frac{1}{2}$  column, Part I., p. 534).

QUAKERS ADDRESS THE KING ON PEACE VERSUS WAR. "Their address to the King, mentioned in p. 267, is too singular to be omitted. It was presented and read by Mr. David Barclay; accompanied by Mr. Jacob Hagen, Mr. Tho. Corbyn, Mr. John Eliot, Mr. Dan. Mildred, Mr. John Wright, Tho. Knowles, M.D., and J. Coakley Lettsom, M.D., being introduced by the Lord in waiting." ( $\frac{3}{4}$  column; signed 19 iii. 1783, by a committee of 78 Persons). To which the King replied: "I always receive with pleasure your assurances of duty and affection to my person and family, and so do particularly upon the event of peace. You may be assured of my constant protection, as your uniform attachment to my government, and peaceable disposition and conduct, are highly acceptable to me" (Part I., p. 535).

QUAKERS' YEARLY MEETING EPISTLE, signed by William Tuke (3 columns, Part I., pp. 524, 525).





1784

DIED, 31 December (1783) "At Topsham, Devonsh[ire], in her 84th year, Mrs. A. Collier,<sup>4</sup> one of the people called Quakers" (Part I., p. 73).

DIED, 11 January, "Near Cogges-Hall [Coggeshall], Essex, Osgood Hanbury, esq." (Part I., p. 74).

DIED, 9 June, "At Hertford, Dr. Dimsdale, of Bloomsbury-squ[are], son of the Hon. Baron D[imsdale]" (Part I., p. 477).

QUAKERS ADDRESS THE UNITED STATES CONGRESS ON THE SLAVE TRADE. Letter from Friend T. B. to Mr. Urban, enclosing it. It is signed by the Yearly Meeting held in Philadelphia, 4 x. 1783 by 535 members (one column) (Part I., p. 121).

LETTER to "Friend Urban" from "Ebenezer Barclay," asking a number of singular topographical, historical, etc. questions (Part I., p. 349).

DIED, March. "Between 70 and 80, on a visit to her son at Clapham, soon after she had got into the house, the wife of Mr. Tim[othy] Bevan, druggist, of Lombard str[ee]t and Hackney. His sister died lately in an advanced age" (Part I., p. 316).<sup>5</sup>

MARRIED, 13 July, "Abel Chapman, esq., to Miss Rebecca Bell" (Part II., p. 556).

DIED, 23 July, "At Falstead [Felstead], Essex, in her 105th year, Abigail Sewell" (Part II., p. 558).<sup>6</sup>

DIED, 17 August, "At Worcester, aged 29, Mrs. Thresher [née Jane Harry], wife of Mr. [Joseph] Thresher [Junior], surgeon, one of the people called Quakers" (*vide* J. J. Green's "Jenny Harry," in *Friends' Quarterly Examiner*, No. 189, where this account of about half a column is fully quoted). (Part II., p. 716.)

MARRIED, 6 October, "Joseph Gurney, esq., banker, in Norwich, to Miss Jane Chapman, dau. of the late Abel C[hapman] esq., of Whitby" (Part II., p. 796).

DIED, 20 October, "At Stamford-hill, Mrs. Catharine Bell, wife of Mr. Dan[iel] B[ell], coal-merchant" (Part II., p. 799).

DIED, 7 November, "At Newbury, Berks, Mr. Tho[mas] Letchworth, late of Kent street-road, an eminent preacher among the people called Quakers, and editor of a periodical work, under the title of *The Monthly*



*Ledger*, published a few years since," etc. (one-third of a column, highly appreciative of his Christian and humane character) (Part II., p. 878).

DIED, 19 November "At Plassey (Pleshey), Essex, Peter Smith, one of the people called Quakers, aged 100 years and 2 months.<sup>7</sup> He was formerly a shop-keeper at Stebbing, in the same county, and had retired from business. He has left all his relations some small legacies, and £100 to the poor children at Stebbing" (Part II., p. 879).

1785

DIED, 9 January, "Mrs. [Hannah] Bartlett, wife of Mr. Benjamin B[artlett], F.S.A., of Lamb's Conduit-street" (Part I., p. 78).

ANECDOTE OF DR. FOTHERGILL (Part I., pp. 87, 88).

THE LATE JOHN BARNARD, ESQ., "son and heir to the great patriot of that name (see vol. liv., p. —), died worth two hundred thousand pounds, but dying without issue, he left his real and personal estates to his nephew, Thomas Hankey, Esq." etc. (Part I., p. 155).

MARRIED, "Lately, at Newcastle, Mr. Silvertop to Mrs. Pearson :—this is the third time that this lady has been before the altar [*sic.*] in the character of a bride, and there has been something remarkable in each of her three connubial engagements. Her first husband was a Quaker, her second a Roman Catholic, and her third is a Protestant of the established church. Every husband was twice her age; at 16 she married a gentleman of 32; at 30 she took one of 60; and now at 42, she is united to a gentleman of 84"!! (Part I., p. 155).

DIED, 29 January, "of a paralytic stroke, Mr. George Witchell, F.R.S., and head master of the royal academy at Portsmouth. This excellent astronomer, born in 1728, was descended, by the mother's side, from the celebrated watch and clock maker, Daniel Quare, and was himself brought up to that business. He, as all his progenitors for many generations had been, was educated in the principles professed by the people called Quakers; but quitted them, on arriving at years of maturity, for those of the Church of England, or rather those which were professed by Sir Isaac Newton, Dr. Samuel Clarke, Mr. Whiston, and many others; and





perhaps, no man ever understood, or could defend them better than Mr. Witchell did. He cultivated the study of astronomy very early indeed, for a communication on that subject from him may be seen in the first *Gentleman's Diary*, which was published in 1741. Much about the same time, or soon after, he became a pretty constant correspondent of Mr. Urban, sometimes under his real name, but more frequently under the initials, G.W. In 1764, he published a map of the passage of the moon's shadow over England in the great solar eclipse which happened on the first of April that year, the exact correspondence of which to the observations gave him great reputation. In the following year, he presented to the commissioners of longitude a plan for calculating the effects of parallax and refraction on the distance of the moon, from the sun or a fixed star, for facilitating the discovery of the longitude at sea, and for which he was gratified with a very handsome reward by the said commissioners, and in 1767, he was appointed master of the Royal Academy, on the recess of the late Mr. Robertson" (Part I., p. 156).

DIED, March, "At Aglionby, Cumberland, Mr. Joseph Bond aged 102, one of the people called Quakers" (Part I., p. 236).<sup>8</sup>

DIED, 11 March, "At Graysouthen, near Cocker-mouth, Mr. Joseph Watson, in an advanced age, one of the people called Quakers, and many years a reputable flax-dresser at Whitehaven" (Part I., p. 237).<sup>9</sup>

DIED, 20 April, "At Laleham, Middlesex, Mrs. Penn, widow of the late Hon. Richard Penn, formerly proprietor and governor of Pennsylvania in North America" (Part I., p. 326).

BIRTH, April, "The wife of Mr. Joseph Cockfield, of Upton, a son" (Part I., p. 402).<sup>10</sup>

QUAKERS AND PEACE, "The principles of peace, which characterise the Society of Quakers and forbid them from taking any part in wars, or to partake of any profits arising from wars, have been lately eminently displayed by one of these peaceable people, who, being involuntarily drawn in by his partners, to take part in some privateers during the late war, on receiving his dividend, sent his son to Paris to notify the names of all





the ships taken by these privateers, and to apply to Dr. Edw[ard] Long Fox, Hotel d'York, Rue Jacob à Paris, to receive their respective proportions of his share" (Part I., p. 234).

LETTER from William Sewel to Springett Penn in Latin, dated Amsterdam. Also letter of W<sup>m</sup>. Penn to his son, the said Springett Penn (Part II., pp. 504, 505).

MARRIED, 19 July, "At the Quakers' meeting at Winchmore Hill, Mr. Benjamin Head, merchant of Tottenham, to Miss Maria Hewson" (Part II., p. 664).

DIED, 29 July, "In Fleet-st[reet] Mr. Alex: Forbes, apothecary" (Part II., p. 665).

DIED, 3 October, "At Lancaster, aged 88, Myles Birket, esq., one of the people called Quakers" (Part II., p. 836).

DIED, 19 October, "At [the manor-house], Great Ealing [Middlesex], Tho[mas] Gurnell, esq." (Part II., p. 837).

DIED, November, "At Whitby, aged 80, Mr. John Palmer, one of the people called Quakers" (Part II., p. 920).

DIED, 25 November, "At Marybonne, Mr. Opie, an eminent painter" (account of him.) (Part II., p. 1008).<sup>12</sup>

1786

DIED, 10 March, "At Clapham, Mr. John Masterman," (Part I., p. 269).

DIED, 8 April, "In Henrietta-str[ee]t, Convent Garden, Mr. Wright, banker" (Part I., p. 353).

DIED, "At Spalding, in his 66th year, William Hawkes, treasurer to the body of adventurers in Deeping fen. He was of the society of Christians called Quakers. This distinction was in him merely nominal, for he retained the moral purity of every sect without their formalities—he had a soul superior to pride, for he deemed it a meanness in the creature, and the extinction of the Christian—he discharged a multiplicity of private trusts with a peculiar sagacity, an indefatigable industry, and a rare fidelity—he stretched forth his hand to honest poverty with a secret liberality—he met with ardour the wishes of oppressed merit—he was a man of singular



penetration in useful knowledge—so devoid of passion that he seemed not to feel it—he had his foes and his faults, because he was a man—the number of the last was small, and of the first still smaller—his familiars must long lament him, and the necessitous for ever.—Go, reader, go, emulate a character so fair—and if thy heart should labour for expression, say, ‘There died the friend of man’” (Part II., pp. 618, 619).<sup>13</sup>

QUAKERS OF WANDSWORTH offer thanksgiving to God for the King’s escape from assassination, 20 August (Part II., p. 712).

LETTER FROM JAMES NEILD AND OTHERS TO DR. LETTSOM *re* John Howard (Part II., p. 723).

LETTER FROM DR. LETTSOM *re* Howardian Fund (Part II., pp. 723, 724).

DIED, August, “At West Ham, advanced in years, of an inveterate cancer in his face under which he had long laboured, Mr. Zachariah Cockfield, timber-merchant, and many years a captain in the Norway trade” (Part II., p. 810).<sup>14</sup>

DIED, 13 November, “at Battersea, Thomas Tritton, esq., an eminent brewer and father to Mr. T [ritton], banker” (Part II., p. 1003).

DIED, 16 November, “In Lombard-str[ee]t, Tho. Knowles, M.D., physician to the Eastern Dispensary” (Part II., p. 1003).

DIED, 21 November, “Sir Edw. Wilmot, bart. of Chattlesden, co. Derby, in his 94th year. He had been physician to the Royal Family for 42 years” (N.B.—he was son-in-law to Dr. Richard Mead by Ruth Marsh, a Quaker, his wife) (Part II., p. 1003).

MARRIED, 7 December, “At the Quakers’ Meeting-house at Longford, Thomas Woodroffe Smith, of Great St. Helen’s, merchant, to Elizabeth, daughter of Samuel West, of Maidenhead, late of London, merchant” (Part II., p. 1091).

JOSEPH J. GREEN

*To be continued*





## NOTES

For note 1 see page 60.

<sup>2</sup> Hannah, daughter of Samuel Waring, Sen., died 4 xii. 1783. A letter from her to Ann Fothergill, from Alton, 1 iv. 1781, is in D.

<sup>3</sup> For the Vigor family, see THE JOURNAL, xiii. 35, 69, 158.

<sup>4</sup> Ann, wife of Benjamin Collier, of Topsham.

<sup>5</sup> Hannah, wife of Timothy Bevan, died 28 iii. 1784. Susannah Bevan (?sister of Timothy) died 29 ii. 1784, aged 83.

<sup>6</sup> No Friend of this name occurs in the Essex Burial Registers.

<sup>7</sup> No centenarian of this name is found in the Essex Burial Registers—there was a Peter Smith who died 13 ix. 1784, aged 75.

<sup>8</sup> No centenarian of this name is found in the Burial Registers for Cumberland—a Joseph Bond of Aglionby died 24 ii. 1785, aged 93.

<sup>9</sup> There was a Joseph Watson of Greysouthen, who died 1 iii. 1785, aged 67.

<sup>10</sup> Zechariah, son of Joseph and Elizabeth Cockfield, was born 17 iv. 1785.

<sup>11</sup> Hannah Maria Howson was the bride married 19 vii. 1785.

<sup>12</sup> John Opie died in 1807. "Opie was one of the few who have the privilege of reading their own obituary notices. . . . How this mistake occurred is not known."—*John Opie and his Circle*, 1911, p. 57.

<sup>13</sup> William Hawkes, of Spalding, grazier, died 27 vi. 1786.

<sup>14</sup> Zechariah Cockfield, died 1786, viii. 22, aged 78.

## Presentations in Episcopal Visitations 1662-1679

*Continued from vol. xiv. p. 107*

### DURHAM

BISHOP AUCKLAND. Auckland St. Andrew 1662. Nov. 4. Joseph<sup>u</sup> Avery, Emmanuelem Grice, Johem Langstaffe, Johem Malton (mor<sup>i</sup>), Anthm Hodgshon, Gulielm<sup>u</sup> Barnes (ex), Georgi<sup>u</sup> Wilson, Gulielm<sup>u</sup> Heavyside, Edr<sup>u</sup>m Lampson & Hen<sup>r</sup> Harbuckler—Quakers.



Johem Walter (mort), Johem Langstaff, Gulielmū Heavyside, Anthūm Hodgson (eṣ), Georgiū Wilson, et Christoferum Suertye—for not haveing their children baptised. -

Auckland St. Helen, 1665. Johem Todd—for a Quaker.

Franciscū Wright et Annā eius uṣ, Gulielmū Trotter, Janā Vincent, Johem Trotter, Johem Longstaffe, Margaretā Walton, Gulielmū Spenceley, Jacobū Trotter, Anthoniū Hodgson et Eliz: eius uṣ, Janā uṣ Johis Langstaffe, Gulielmū Heavyside et Janā eius uṣ, Edvardum Lampson et Janā eius uṣ, Johem Kipling et Janā eius uṣ, Josephū Avery et Franciscam eius uṣ, Gulielmū Barnes, Zachariam Murfitt, Georgiū Wilson, et Johem Jeckell—as quakers & sectaryes who refuse to come to ye publicke assemblies & prayers of ye Church.

Hester Carr, Susannā Murfoot, Christopherū Suretyes et Janā eius uxorem, Eliz: uxorem Thomae Wright, Johem Trotter, Janā Grutley, Gulielmū Trotter, Abrahamū Horseley et Isabellā eius uṣ, Richum Myers, et Janā eius uṣ, et Robertum Watson—all of whom have stood excoicate one whole year.

Anthoniū Hodgson et Elizabethā eius uṣ, Edwardū Lampson et Janā eius uṣ, Gulielmū Heavyside et Janā eius uṣ, Johem Kipling et Janā eius uṣ (eṣ), Robtū Robinson et Saram eius uṣ—for being unlawfully maryed contr to ye lawes of God.

Robertum Tayler, Willm Trotter, Antho: Hodgson, Johem Longstaff, Emmanuelem Grice, Johem Grice, Anthoniū Hodgson de Auckland epi—for refusing to pay their Church assessment.

Johem Trotter, Annā Wall, Mariā Gantley, Thomā Wright, Anthoniū Curry, Willmūm Heavyside—for refusing to pay their Church assessment.

4 Oct. 1665. Dñus Johes Grice dismissus fuit eodem die. Annā Wall dismiss—fuit. Dñus

Anthonius Currey absolutus fuit 9 April 1666.

3 Oct. 1665. dñ Matth. Musgrave et Franciscus Potter dismiss.

G. LYON TURNER

(To be continued)



## The Goff Letters<sup>1</sup>

**J**N 1759 Jacob Goff married Elizabeth Wilson, of Mount Wilson, Edenderry, Ireland, and took her to his home at Horetown, co. Wexford. The couple had twenty-two children, of whom fourteen lived to grow up, and from them many Irish Quaker families are descended.

There is in existence a collection of letters, written and received by Elizabeth Goff, and from them it is possible to follow her life from her marriage to within three years of her death at the age of seventy-eight. For the sake of continuity of interest the letters are not arranged strictly chronologically, but in groups relating to the different children mentioned.

The collection starts, very appropriately, with a love letter from Jacob Goff, which would be a model for any age:

My Dr Betty

I sit Down to write these few lines with Grate Regret, which is Occationed by a Letter of grate Moment from my Uncle, which Calls me home Directly,—I have the Confidence to think, thee will Pardon my fault, as it's the first, and I hope the Last,—I am sure thee think's it my Duty to Obeay his Orders, As I hope he will make thee and I amends for so Doeing; Dr Betty, I think every Day Absent from thee, Years, but I hope to see thee on fourth or fifth Day after the Meeting, which I wish was Come, for thou art with me Day and Night, tho' miles a sunder; Dr Betty, I Remain with Everlasting Love to thee—

I am Thy True & Aff<sup>t</sup> Lover

JACOB GOFF.

<sup>1</sup> Some years ago a quantity of old letters were found packed away in boxes in the attics at Mount Wilson, Edenderry. From among them this collection was selected and arranged. It is the property of M. Kathleen Bell (*née* Richardson), of Belle Vue, Lurgan (herself a descendant of Elizabeth Goff), who has kindly lent it for the purpose of this article.

Dinah Goff, mentioned in these letters, was the writer of *Divine Protection*, an account of the trials and dangers through which her family passed at the time of the Rebellion in 1798.

These letters give an interesting picture of an Irish domestic interior.





There are not many letters from Jacob Goff in the collection, but those there are show him in a most pleasing light. He seems to have been a faithful friend, and a tender and devoted father, while to his wife he was, throughout their married life of nearly forty years, just what he subscribes himself in the above quoted letter,-- a " True & Aff<sup>t</sup> Lover."

Now follow several letters to Elizabeth from her mother, Dinah Wilson. From these we learn that several of Elizabeth's children were put out to nurse in the cottages round Edenderry. The comparative neglect of these children, and the light manner in which even serious illnesses are treated, is a revelation to modern mothers who agonise over their children's health and well-being. No wonder when this source of anxiety was removed that the women of Elizabeth Goff's time lived to such a good old age, hale and hearty to the end.

Mary, Elizabeth's little girl of two-and-a-half, seems to have had smallpox. Her grandmother writes thus to her mother about her :

Mary is mended Brevly out of the pock and wont be marked oney thing to spake of Considering what abundonce she had, her right Eye has still a little skim on part of the sight which I hoap with Cair in a little time will wair of. I have Been sevrall times with her the last of which was third day Evning was then herty and lookd about peart and brevly I would not have it Covard for fear of a Cast neither is their oney youmor or Bloodshed about it so y<sup>t</sup> I am in great hoaps it will soon wair of.

The spelling in many of these letters is phonetic, and we may observe that educated people of the time evidently pronounced " ea " as " ay," a custom which still persists in the common speech of Ireland.

In 1777 there is a letter from Mary Watson, who had evidently been asked to enquire in England for a " Tutoress " for the Goff girls. Mary Watson was a niece of Dr. Fothergill and was a beautiful woman. The *Leadbeater Papers* mention the excitement and admiration



she aroused when she came to Ireland as a bride in 1770. Her husband was related to the Goffs through the Clibborns. The tutoress she selects for the Goffs is, she says,

quite the friend, & Religiously inclined, yet quite the gentlewoman. She would expect to be look'd upon & treated, as a friend & companion, rather than a servant, nor, I think, very much sewing, further than what she did, whilst instructing the girls might be expected from her, as the care of so many, if she discharged her Duty to them properly I believe she would think sufficient employment.

The Goff's eldest daughter, Elizabeth, was nearly seventeen at this time, and probably out of the school-room, but Mary, Dinah, Sarah, Hannah, Jane, Anne, Lydia, Charlotte and Lucy, ranging in age from thirteen to three, had all to be taught, so it is likely that the tutoress found she had quite sufficient employment.

Now follows a rather pathetic group of letters about Elizabeth's third daughter, the first Dinah. Dinah was probably a delicate girl, as we find from these letters that she was sent to live in Waterford with Mary Watson, and we may surmise that this was on account of her health, in the hope that the air there would make her stronger. She was at this time fifteen. In a letter dated 11th mo. 15th, 1780, Mary Watson writes of her pleasure in having Dinah with her, and comments on her obliging courteous manners. She continues :

I got Dinah the cloak and Bonnett according to thy desire, & her satisfaction, I do not observe she wants anything but what thou mention'd, unless thou thought proper to allow her a Dark Cotton, or stuff Coat to wear within doors, or to week day Meetings, but this does not appear absolutely necessary, & phaps her light poplin will answer the end.

The proposal of a cotton coat for wear in mid winter seems curious, and why particularly to week day Meetings ?

Next there is an affectionate little letter from Dinah herself. She writes to her " Dear Mamma " (she seems





to have been the only one of Elizabeth's daughters who addressed her in this way), and signs herself "My Dear Fathers and Mothers' dutiful daughter, Dinah Goff."

A few weeks after writing this letter Dinah became so ill that she was taken home again. She was probably far gone in consumption and an attack of measles brought her life to an end. The doctor who attended her treated her by letting of blood and a blister applied between her shoulders, which, as her father writes: "did not remove the Complaint, but rather heasten'd her Disalution." Elizabeth was away staying with her eldest daughter, Elizabeth, who had married John Lecky and lived at Ballykealy, co. Carlow. Jacob writes to her:

My Dearest

In my last I informed thee that I had but little hopes of my Dr Dinah, my fear was not without foundation, she Departed this Life about 4 o'clock yesterday, she was senceable to the last, seemed to be in a sweet frame of mind, quite resigned, rather wished for Death than Life, often wished she might be like her namesake, her Dr Grandmother, calld for all the servants kisd them & bid them farewell, had her sisters calld & bid them farewell, but would not kiss them for fear of the Measles, prayed to God to bless them, lookd up at me & said my Dr Father am I worth kissing, I kisd her.

Then he recounts many other little messages of love she gave, and concludes:

We intend her Interment on seventh morning with a few frs. My Dr Love sallute thee & Remain Thy Loving & Afft Husb<sup>d</sup>

JACOB GOFF.

Hor[town], 4th mo. 19th 1781

Poor little Dinah! Even after all these years one can hardly read of her early death without a feeling of sadness, but, as Mary Watson says in her letter of condolence,—“we should be thankiul that her innocent spirit is admitted into peace and rest.”

Incidentally we may again notice the curious calmness—one might almost say callousness—displayed in cases of serious illness. Here was Elizabeth staying



away from home while her daughter lay dying, not even returning for the funeral. This is even more extraordinary when we find in another letter that at the same time her six younger children all had severe attacks of measles and whooping cough, or, as their father calls it, "chincough."

Three years after this, Elizabeth's youngest daughter was born. She was named Dinah after the sister who had died. Dinah's eldest niece, little Elizabeth Lecky, was three years older than herself. We are told in a letter of 1784, that "Elizabeth often talks of her Aunt Dinah that cannot spake one word."

In reading these letters one is struck by the dread which all the writers had of gout. This is accounted for by the fact that, in those days, if a doctor did not understand a disease he called it gout. Before Laënnec invented the stethoscope very little was known of internal diseases, especially those connected with the heart, so they were all put down to gout, and it was proportionately dreaded. Jacob Goff, for instance, writes in 1783: "Poor Cousin John Watson, he is as bad as man could be with the Gout in his Lungs. He has been blistered on both his Legs, but no Apparant benifit Perceived." Many of the writers seem to have adopted what was probably the wisest course, considering the medical profession of the time, and doctored themselves. In that case they generally took "James's Powders," then regarded as a sovereign preventative for almost all diseases, so much so, that Sir Horace Mann said he had such faith in them that he would take them if the house were on fire!

Mary Goff was married to James Forbes in Forest Meeting House on the 9th of September, 1784, when she was twenty years of age. The young couple settled down in Dublin, at Arran Quay. Now follow several letters about Mary, the first of which is from Hannah Wilson, who was Elizabeth's sister-in-law, and aunt to Mary. James Forbes was Hannah's own nephew, so that she was doubly interested in the young people. Hannah Wilson has certainly lost no time in staying with them, and when she returns to her own home, Mount Prospect, near





Rathangan, co. Kildare, she writes to tell Elizabeth about her visit.

M Prospect 10 mo. 1st 1784

I imbrase the earliest leasure time since I parted My Dear Nephew & Niece—to tell their Parants I saw them safe in their own Habitation—which is a comfortable one for young beginners. a plasant situation it is & good Air for Dublin which is a plasing circumstance as believe a close Plase would not agree with Cousin Mary. . . . I believe few has gon together who had more unanimous consent of each party's than this dear young Couple—which makes the prospect more pleasing when look'd at—James is very good Natur'd but a little too volatal—which I hope in time will subside sufficiently to make him more stedy—also his being Join'd to so gentle a help meet (who will not laid him astray) as most asuredly we are sent together to help each other—as too heades is better than one.

This letter gives us the first hint as to Mary's delicacy of constitution. Elizabeth's younger sister, Jane, had married Joseph Sandwith soon after Elizabeth's own marriage. The Sandwiths seem to have had no children and to have paid a great deal of attention to the Goff girls. They are frequently mentioned in letters. Their Dublin address was Anglesea Street, which was probably over Joseph Sandwith's place of business, and they had also a country place called Barn Hill at Dunleary, the name by which Kingstown was called before George IV. landed there in 1821. Mary writes to her mother on the 14th of April in the following year. She has two of her sisters with her, and she says :

The Girls are just gone out to see if they can see any of the quality going to the Castle as this is the Night of the fancy Ball. . . . Aunt Sandwith told me what thou sayd respecting Hannah's gown, sure Aunt has made her a present of a very handsome tea coulard Poplin, I often wondered what was the reason that Hannah never shewd thee her best, while at Horetown, but believ the cause proceeded from a dislike she tooke to it.





It seems rather mean of Mary to have informed her mother of Hannah's "very handsom tea coulard Poplin," which the poor girl disliked so much.

In the next few letters Mary frequently mentions her cough. Once she says: "I found there was not anything so good as to indulge it for a few days and by so doing I got shut of it sooner." To "get shut of" a thing is not now an expression used by cultured people, though it exists in common speech. Mary had a daughter on the 1st of August of this same year. The little girl was called Elizabeth after her grandmother. Mary grew very ill after the birth of the child and Hannah Wilson took them both to Mount Prospect for change of air. In reading the letters one can see clearly that Mary was dying of consumption, but this was not recognised at first by those around her, and she herself thinks she is getting better. In October she writes:

I may inform thee, and that in truth, that I find myself growing stronger. My cough is better I am taken the grand Elexer every Night which I think has been of service. I am to get Asses Milk to drink the Doctor orderd goats whey but there is no such thing about here my little Betsy pretty well she still has her cough but the snuffles is I think better.

The next letter is from Hannah Wilson. She is dosing Mary with the inevitable James's Powders and thinks that she was getting decidedly better when one night her "Beadgound had slipt of the Bead," and as she was unable to wake her sister Hannah, who slept in a "Cradle" bed beside her, she caught fresh cold. Hannah must have been an extremely heavy sleeper and was perhaps of a lethargic disposition, as her aunt says later on in the letter: "Cousin H G very agreeable but would have her stur about more than she does, not as active as I wish her for a youth in good helth."

Early in December poor Mary's brief life ended. Neither of her parents was with her, but in her aunt Hannah Wilson she had a true friend. After Mary's death Hannah writes:

The final close was sudan solom and aughful but so quiet and seemingly easy. I think if I was to



have gained more than I could mention I could not have done more than I did for to help the dear desased, but alas all was in vain. . . . She had her Senses to the last and I am convinst when her Lamp was out here it was lit in the Mantions of eternal Rest where no trouble or sorrow can ever reach her or disturb her Repose. . . .

Considering the unmistakeable character of the disease, it is rather a surprise to find that a post mortem was held, but it is still more astonishing that the doctor apparently allowed Hannah Wilson to be present on the occasion, even though, as she writes : " He performed the operation in as quiet modest manner as I believe it could have been done in."

James Forbes broke up the house in Arran Quay where his brief married life of fifteen months had been spent, and went to live with his mother in Bride Street. In 1792 he married Elizabeth Watson of Clonmel. He moved to London where he died in 1819, leaving ten children. Betsy was a delicate child, but she lived to grow up. The last mention of her is when she was about twenty-four, and we do not know if she ever married. Joshua and Hannah Wilson are not mentioned again in the letters, but we know from other sources that at the time of the Rebellion they were forced to leave Mount Prospect at a moment's notice. They went to London and settled at Taplow Hill.

The next daughter with whom the letters deal is Anne, born 1771. Anne must have been an attractive young woman, for we find that she had at least three proposals in two years. Her suitors seem to have approached her parents, with the approbation of their own relations, and details as to allowance to the wife, etc., are gone into before Anne was applied to for her consent. Eventually William Penrose was allowed to pay his addresses to her. He was a widower with six children and was at this time thirty years of age. Anne was married in Forest Meeting House on January 14th, 1790. Elizabeth wrote a full account of the affair to her sister Jane Sandwith. They had several outsiders present, among them Lady Anne Hore, her daughter and three





sons, "who were much pleased & expressed their satisfaction & kind wishess for us, Dear Joseph Pool was favoured in a good degree on the occation." The next day the Penroses set out for Waterford. In March Elizabeth went to stay with them. She brought with her her children Jane and Joseph, aged respectively twenty-three and ten, and as her other daughters Sally and Hannah were already staying with the Penroses, they formed a large party. The amount of visiting that these people did is really astonishing. "Company to dinner," "Company to tea," are mentioned in almost every letter, and besides that there were always large parties of people in the house. It shows that provisions and labour were both cheap, and the servant difficulty not acute.

Elizabeth found Anne looking thin, and with a cough and cold, but "nobely settled." Early in 1796 Anne Penrose seems to have got into a very badstate of health, and Elizabeth took her to Mallow, then highly celebrated for its waters. From here she never had strength to return but died on July 29th. William Penrose only survived his wife about two years. He always maintained very friendly relations with the Goff family, and was of great assistance to them in many ways. He was a tender and affectionate father, and took good care of Anne's two little boys. His views on their upbringing sound curiously modern. Writing in December, 1795, he says: "My 2 Dear little Boys stout & hearty They are both out every day that is at all favourable which I believe the best preventative against delicacy and cold."

We now come to Elizabeth's tenth daughter, Lucy. She and her sister Jane had a double wedding on January 8th, 1795. Lucy was twenty at the time. She married Joseph Pike and went to live at Hore's Lane, Cork. Her letters to her mother and sisters are pleasant and affectionate, and give the idea of a very lovable personality. One to Dinah starts:

Having a frank am unwilling to let it go without acknowledging the receipt of My dear Sister Dinah's acceptable Letter and to assure her I shall always feel pleasure in a correspondance with her, as it is a



gratification to find we are remembered by our absent friends.

Like so many of the other Goffs Lucy was consumptive, and after the birth of her daughter at the end of this year she rapidly became worse. We are told that "she had not been free of what they thought a cold, since the end of the summer." Early in the spring of 1796, Joseph Pike took Lucy, and her sister Lydia, to England in the hope of benefiting Lucy's health. She died at Bristol on the 9th of June after a married life of just eighteen months. Her little girl, Elizabeth, grew up and married into the Bewley family. In 1803 Joseph Pike married Lydia Fennel, of Cahir, and had three children.

In 1782 Sally Goff was staying in Cork and writes to her mother from there. She was Elizabeth's fourth daughter, and was at that time sixteen years of age. In experience she was, however, many years older than sixteen would be now, and the unformed, schoolgirl writing contrasts oddly with the facts of life and death of which she discourses so glibly. Some of her remarks, too, are more prudent than one would expect from her age. For instance:

Cousin L. Newsom intends leaving S Wilson to keep House till her return and wants me to go and keep her company, but I think it would be much more to my Advantage to stay here with Friend Church for I know Cousin S W is very fond of Company and dont like to be alone.

At twenty-one Sally married Richard Sparrow, and went to live at Clonmel. Jacob Goff, going to see them soon after the wedding, professes himself as "much pleased at Sally's situation." The Goffs seem to have got on less well with Richard Sparrow than their other sons-in-law. There are hints that he was difficult to do with, and prone to take offence. From his letters one would say that he was rather a pompous, sentimental man—one with a great flow of words and perhaps not much behind them.

Sally Sparrow lived longer than Elizabeth's other daughters who died of consumption. She does not seem





to have developed the disease until she was nearly thirty-three, after twelve years of married life. She had five daughters, Elizabeth, Anne, Jane, Sarah and Lucy. Lucy died at two years old. In a letter from Elizabeth Goff who was staying at the Sparrows we read :

I doubt that thou hast heard of this family being by death deprived of their young child the remains of the Dr Lamb was interred the day We got here, taken off by a short illness of, the doctor thought Water on its Brain happy Child just two years old, Sally is thank Providence bravely & has still four fine Girls.

At the end of 1800 the Sparrows seem to have gone to Clifton on account of Sally's failing health. Lydia, who was always the one chosen to be with her sisters in illness, went with them. In a letter written from Clifton, 11th of 12th month, 1800, Richard Sparrow says :

My dear Mother Goff

The Scene is changed, the Curtain of the evening seems drawing fast.—My Dearest Creature has had a very material Change within a few Days. . . . 'Tis comfortable to feel the resignation, the fitness, the readiness to embrace the Summons, nothing to do but to die,—Her happy Declaration to me a few days since was—"Thank Goodness I have neither pain of Body or Mind."

A subsequent letter announces that Sally passed away on the 2nd of February, and was buried in the Friends' Burial Ground at Bristol. We have another letter from Richard Sparrow, written after his return home about two months after Sally's death. It gives a full and detailed account of the death, contains many protestations of his own "poignant pain"; and after mentioning her peaceful departure continues: "Oh, saith my Soul at this moment, that it may ever be the case with me, that My remembrance of her may be sweet continually, & returning as the morning." However, in a letter of Lydia Newsom's, written in the May of this year, we find: "Richard Sparrow appears as cheerful as ever and as if poor Sally was nearly forgot,"—but let us hope that this was scandal.





After Sally's death Lydia lived a great deal with the Sparrows, and was largely instrumental in bringing up her motherless children. Richard Sparrow says of her: "Her affectionate & sympathetic attention I shall only cease to remember with my Life (I hope)."

S. HILDA BELL

*Solitude, Lurgan*

*To be continued*

### *At the Monthly Mens Meeting at Knockgraffon*

23<sup>d</sup> of 6mo., 1696.

James Russell of Coalbawn belonging to this meeting being through the late troubles reduced to a low condition it was recommended to our meeting that some way might be considered to help him that thereby he might be the more enabled to pay his rent and maintain his family which accordingly being done, friends were willing to lend him some cows and he to take the benefit of the milk and calves and the said cows to be marked with a particular mark of some one of the meeting, the names of the friends and the number that each friend lent is as followeth

George Collet 3 cows

Peter Cooke 2 cows

John Fennell 2 do

Joshua Fennell 2 do

Samuel Cooke 1 do

which is in all 10 cows to be branded in the horn with S.C. and made over to Joshua Fennell and Samuel Cooke by bill of sale & board &c. George Baker has given him thirty shillings for ever.

Extract from the proceedings of the monthly meeting of the County of Tipperary.

Copied from a manuscript in the possession of J. Ernest Grubb of Carrick-on-Suir, 1917.

"It is neither a sin nor a fault to do what good one can in any government."

Saying traditionally ascribed to William Penn, and quoted in *Life of Samuel J. Levis*, 1896, p. 360.

"It is said that the slave ships were in those days anchored in the harbor at West River [Md.], and Friends, after attending Y.M. would sometimes go on board to select slaves for their plantations."

*Memoirs of Samuel M. Janney*, 1881, p. 182.

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# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.,  
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## The Goff Letters

*Continued from page 80*

**E**T us now consider those of Elizabeth's children who outlived her. Elizabeth's first child, the Elizabeth whom we have mentioned previously, was born in 1760. On the back of one of her mother's letters Elizabeth Goff once made a shopping list :

6 pr. of fingerd gloves  
1 baby  
1 oz. of boss 14d.  
1 yard of 9 shiling muslin  
Some black and some white  
Silk a wax baby 6 Towels

ELIZ. GOFF.

Baby and wax baby are, of course, an ordinary and a wax doll, and they may have been for little Elizabeth,<sup>2</sup> who was then about eight years of age.

In June, 1780, Elizabeth married John Lecky and went to live at Ballykealy, co. Carlow, a place that had belonged to the Lecky family from their earliest days in Ireland. Here she was surrounded by Friends. There were Watsons at Ballydarton, and Kilconnor, and other Leckys at Kilnock. All were beautiful places, three of

<sup>2</sup> All the Elizabeths are apt to be confusing. I find that there were, at one time, fifteen Elizabeths among Elizabeth Goff's children, grandchildren and great grandchildren.





them situated on the little river Burren. Certainly the Friends of those days knew where and how to build their houses, and there does not seem to have been any lack of means amongst them. Horetown, Mount Wilson, Cahir Abbey, and many another mentioned in these letters are still to be seen and admired, though, alas! they are, for the most part, no longer the habitations of Friends. William Savery, an American Friend who travelled through Ireland in 1798, says: "Friends in Ireland seem to live like princes of the earth, more than in any other country I have seen—their gardens, horses, carriages and various conveniences, with the abundance of their tables, appeared to me to call for much more gratitude and humility, than in some instances, it is to be feared, is the case."

At Ballykealy, Elizabeth Lecky lived in quiet happiness for many years. Her letters show calm contentment, until in 1796 John Lecky died, leaving her with nine children. Elizabeth was greatly devoted to her "goodman" as she calls him, and in a letter to her mother on her father's death two years afterwards she speaks of the "awful period and wrending separation" she herself had passed through. Elizabeth's eldest daughter, Elizabeth, was a delicate child. Her mother says of her when she was about five: "I have been uneasy about Eliza she is extremely delicate and has a loss of appetite & rest & often weakly screeching. . . . I perhaps immadgines her worse than she is." There are several other allusions in the letters to Elizabeth's fragile appearance, but as, in after years, she married John Watson of Kilconnor, and had twelve children, she was perhaps not so delicate as she looked.

Elizabeth Lecky's eldest son, Robert, was fourteen at the time of the Rebellion. He was then at school at Richard Row's at Ross, and Elizabeth Lecky writes: "I have got Robt. home through Perils and dangers he & my flock are well as am I except a severe Cold from loss of rest & sitting up at nights occasioned by feare and apprehension." After the Rebellion Richard Row moved his school to Waterford, and here in the following March Robert died "of a fever," "a fine promising boy" according to his grandmother.



Elizabeth outlived all but three of her sisters, though she was the eldest of so large a family, and died at the age of eighty-one. All but one of her own children predeceased her, so her old age must have been a lonely one.

Elizabeth Goff's eldest son, William, was born in 1762. In 1784, he married Rebecca Deaves of Cork. Rebecca was of rather a complaining disposition and does not seem to have been a great favourite with her people-in-law. They had one son and six daughters. Jacob William, the son, married twice but left no children. Their daughters were all educated at Sally Hoare's famous school in Dublin, as were also a great many of Elizabeth's other grand-daughters. Rebecca, the eldest, married Francis Davis, of Waterford, and her son, Strangman, succeeded his uncle in 1845, and assumed the surname and arms of Goff by royal licence. From him the present Goffs are descended. Of their other daughters, two married Pims, one a Harvey, and two remained unmarried. William died in 1840. We do not know the date of Rebecca's death.

The letters about Jane, Elizabeth's sixth daughter, start in 1794, with one from "Cousin James Clibborn" of Waringstown, co. Down, asking permission for Thomas Christy Wakefield to pay his addresses to her. Cousin James writes a warm recommendation of the young man. He says he is "of most unaccentionable Character, & possessed of all those Qualifications which are necessary to Insure those solid and substantice Comforts which result from a Union of hands & Hearts." Jane Wakefield and Lucy Pike had a double wedding in January, 1795. A few weeks afterwards Jane's Aunt Sandwith and Sister Charlotte go to stay with her, and Jane Sandwith writes to Elizabeth of her niece's new home at Moyallon. She says:

Jane seems as much settled at home and amongst her Friends as if here for years—she has I am certain got into a kind Neighbourhood. . . . All the families live within a pleasant walk of each other—& the meeting House is directly





opposit this hall door as nigh to us as the Bottom of your Lawn so thou may judg what an acomiditation that is—after meeting each day the Friends call kindly on us—and we have dinéd at each of their houses—they entertain quite in a plain Hospitable way no superfluaty of any kind—they are Exemplary *indeed*. We have not been visseted by any out of the Sociaty—accept 2 or 3 men that called on Thom<sup>s</sup>—I dont appehend that Jane will be likely to make any acquaintance in that way—which is very desiarable. . . . I shoud think Warringstown & all this Country about verry hansom—but the snow being so on the ground ever sence we came there is no judging.

The picture this gives of Moyallon at that time is a very pleasant one, and the desirability of Jane not being likely to make any acquaintance outside the Society was the real old Friendly view.

Jane Wakefield's married life was very happy, though troubles came to her as they do to everyone. She lost a daughter, the first Elizabeth, in infancy and another, Mary, at two-and-a-half, while she herself was away from home. Little Mary seems to have had an abscess in the ear which attacked the brain. Her elder daughter, Hannah, had also an abscess in her ear at the same time, and we have two letters from Thomas Christy Wakefield written when under great anxiety about her. They were applying carrot poultices and giving her bark every four hours. Happily Hannah recovered, though, as her mother says in a subsequent letter, "her frame is so extremely delicate that I can scearsay look at her with expectation that she will be spared to us." Hannah married William Bell, of Belfast, and went to America where some descendants still live.

Jane had a good deal of illness in her life, and the doctoring she received makes us thankful for the advance in knowledge, since then, of the medical profession. We may also be thankful for the better distribution of medical supplies, when we find that, when Jane was in need of savin ointment, Thomas had to write to his mother-in-law to get it in Dublin, and have it sent by coach to Loughbrickland (six miles from Moyallon, but the nearest





point on the direct coach road)—and yet *savin* was a common herb frequently made up with rue.

The Wakefields had nine children, of whom seven grew up. Elizabeth had a great affection for her son-in-law, Thomas Christy Wakefield, and there are many letters from and to him in the collection. Once she says: "My dear love and best desires every way awate thee and thine hoping that the great and good giver of every increse may be pleased to bless you in Basket and in Store." These last words are a very characteristic phrase of Elizabeth's, and can be noticed as early as 1790, at the time of Anne's wedding.

Jane Wakefield died in 1836. In a letter from Sally Hoare, written at the time of her death, we find: "I knew thy sister in the bloom of youth before her marriage—cheerful, happy and beloved, also admired for she was handsome."

*Six Generations of Friends in Ireland*, which was written by Jane Marion Richardson, a grand-daughter of Jane Wakefield, gives us much further information about her. Her husband says of their marriage (p. 132):

It was the Lord's doing, and we were permitted to live in love and harmony for more than forty years. A better wife no man ever had, her heart overflowed with love to me, to her children, and to all around.

The love and reverence her children had for her was most remarkable. She was enshrined,—we are told,—in their memory as a loving, wise and Christian parent, and they loved to speak of her beautiful face and noble presence, and of little incidents which marked her character in its benevolence, hospitality and kindness to the poor.

There are only five letters written during the time of the Rebellion in the Collection. This can be accounted for by the fact that Horetown was in the very thick of the fighting, and it was probably almost impossible either to send or receive news. Ballykealy is within driving distance of Horetown, yet Elizabeth Lecky was not able to get any word of the Goffs. *Divine Protection*, written in after years, by Dinah Goff, gives a very vivid account of what the family came through at this time, and from this



we learn that Jacob Goff was three times dragged out on to his lawn by the rebels, in order to be shot, but was each time wonderfully preserved. All was quiet in the north, but Jane Wakefield, and Charlotte who was staying with her, write in great anxiety about the fate of their relatives at Horetown.

On June 25th, Richard Sparrow writes :

My Dear Father Goff,

Truly I have sympathised with thee and D<sup>r</sup> Mother & Sisters in your tried Situation. . . . Having learned this day that the Kings Troops had got as far as Wexford I presumed the Road was clear to Horetown & we are all anxious to learn your Situation that under Divine protection Joseph might be permitted to go forth as the Dove from the Ark, to bring us glad tidings respecting you. . . . I have a milch Cow a fat Cow some sheep and other Necessaries ready to go . . . having heard thou wert deprived of nearly all thy Cattle. . . . I send by Joseph Ten Guineas, would add more, but thought it unsafe to venture more money till we know more abt the State of your Country—Joseph's pass is only for three days therefore hope he will be able to accomplish the end in view within that time.

Joseph was Elizabeth's younger son. He seems to have been living with the Sparrows at this time, perhaps to learn his business. It is not clear whether his pass was from the Military or the Rebels.

When the news got through to Dublin that the Horetown family were safe, Jane Sandwith writes in great thankfulness for their preservation. She mentions the terrible state of the country :

Many, many are the affecting reports that are daly and houarly handed in . . . many of our relations and Friends are flying to England . . . Elizabeth Bland has been here above a week waiting a passage . . . a striping malencholy time it is—may that hand that has permitted it be our support in the day of trial.





Thomas Christy Wakefield writes :

Moyallon, 1st of 7th Month, 1798.

My dear Father

The pleasing acct of your happy deliverance from the late dangerous & tried situation you were placed in came to hand by a letter from Aunt Sandwith. . . . We as yet remain ignorant of the particulars respecting the ingagemant that took place about the House ; except from what Sam<sup>l</sup> Elly mentioned, he was kind in letting us know twice how you were, his information believe was obtained from one of thy own men that had made escape to Ross from the Rebels. . . . Being sensible that all commerce must be at a stand I beg leave to enclose a draft for £40—with desires for your welfare in which I am joined by Jane and Charlotte—hoping thou wilt not consider me too presumptuous I bid thee farewell and remain thy affecte. son

THOS. CHRISTY WAKEFIELD.

The Rebellion was over, but Jacob Goff never recovered from the fatigues and anxieties of that terrible summer, and at the end of the year he passed quietly away, his family gathered round him.

*Solitude, Lurgan*

S. HILDA BELL

*To be concluded*

### May Drummond.

(Vols. ii., iii., iv., v., vi., x., xiii., xiv.)

" 4th day, 5 mo. 21, 1766.


At Westminster Meeting was M. Drummond who had appeared in publick several times of late, on whom I looked with concern & was sorry to have reason to think that she has turned her back to what I believe she once was willing to forfeit all."

Diary of John Grubb (1737-1784), of Anner Mills, Ireland, when travelling in England. MS. in possession of J. E. Grubb.



# Life and Letters of Jean de Marsillac

*Continued from page 56*

E obtain a glimpse of Marsillac's public work in a letter to Adey Bellamy, dated from Alençon, 26 iii. 1788 :

My being lately chosen, by the majority of Votes in the Assembly of the Notables of this Province, Deputy of the Canton, furnishes me with useful employment and having besides many repairs to do at my Farms in Normandie, I do not feel myself at liberty to go into Languedoc before next Autumn. (Translation in D.)

In a letter from some English Friend, from London, 12 viii. 1788, there is a reference to Marsillac's son, "charmant Auguste" (translation by J. de M. in D.).

Later in this year we read in a letter from Marsillac to John Eliot (copy in French and English in D.), of the former's interest in the proposal to establish a School for Friends' children at Congénies. He offered to subscribe "Cent Livres" ("£4 7s. 6d.") per annum and to provide at his own expense all the "desks, benches, chairs, paper, pens, ink and other utensils" (letter dated 15 viii. 1788).

Other letters on the subject of education written by J. M. are in D. In P.S. to a letter from his house, Vignes, near Alençon, dated 16 xi. 1788 :

I have at present with me, as my Clerk, a young man who has left the Church & seems to me to be convinced of the excellence of our principles and desirous of examining farther into them. I have good Opinion of his Sincerity ; and on hearing me say, That I hoped to have freedom to take a religious Journey to London, he has applied himself to Learn the English Language in expectation of bearing me company, and getting more information among Friends : I have given him Barclay's Apology and I hope that he will prove one of the Lord's gathered sheep (translation in D.).

Jean de Marsillac was in London in 1789, and was accorded permission to attend the sittings of the Yearly Meeting.<sup>o</sup> In a letter to "William Storrs Fry, Tea Dealer, Mildred Court, Poultry, London," earlier in the year, he

<sup>o</sup> See diaries of Y.M. 1789, by Richard Cockin and John Harrison.



expressed the hope to revisit England accompanied by his brother-in-law<sup>7</sup> and the clerk above mentioned (original in D.).

It appears from his letters especially those written in September and October, 1789, that Marsillac took deep interest in the welfare of the negro, though apparently he had, earlier, expressed public approval of the slave-trade.

In a letter to James Phillips from Paris, 28 x. 1789, he begs his friends to lend him four hundred pounds sterling, for which he considers his property in Normandy, worth more than five thousand pounds sterling, is good security. After consultation, it was decided that J. G. Bevan and Wilson Birkbeck should advance £150 and W. Storrs Fry,<sup>8</sup> Robinson and J. Eliot £250. James Phillips sent Marsillac a bill for £100 and was prepared to send more *if necessary*, interest five p.c. J. P. adds (letter dated to xi. 89 (copy in D.) :

I think it proper to add that the notes sent are not what we should call here good security & it seems to me but reasonable that a proper security on thy Estates should be drawn by a Notary & sent here—make the whole in one to J. G. Bevan.

Upon which J. G. B. adds :

James Phillips having put in my name at Bottom without my Knowledge, I wish that point to be further considered, therefore thou mayst prepare such security as is necessary & leave the Name blank until thou hears further from one of us. J. G. B.

The value of the security having been greatly lessened by the destruction of his property in Normandy, Marsillac returned the bill to James Phillips, 25 xi. 1789. Lawlessness was rampant, "*les Biens de Campagne, principalement ceux de Normandie sont en Proie a la Violence des Paisans . . . qui mettent feu aux Batimens, coupent les arbres, changent les bornes, &c. La Justice criminelle est Suspendue*" (original in D.). He continues, referring to a visit to the South (translation in D. from original) :

<sup>7</sup> The surname reads like Derchaleris.

<sup>8</sup> Nathan Robinson was partner with W. S. Fry in the tea-trade. Both these Friends, with Mrs. Fry, Mary Knowles and James Phillips, were adherents for a time to "the new art—animal magnetism, or the art of removing maladies by volition, aided with gentle motion of the hands." (*Records of James Jenkins, MS. in D.*) J. J. writes rather freely of the business concerns of Fry and Robinson.





I have informed thee of my concern to go to see the poor Sheep of Christ who are scattered about in this Country. The danger of travelling in this time of commotion had alarmed me, but the uneasiness I felt on account of my delay & my weakness, determined me to set out the 11<sup>th</sup> (11<sup>th</sup> mo.) and through the favour of Providence I arrived safe in this province without any accident worthy of remark, having had the comfort of opening the excellence of our religious principles to divers travellers in the public carriages—particularly to a Minister of the Lutheran Persuasion.

The 19<sup>th</sup> I passed my Mothers house but was not free to visit her before I had seen the poor Friends & the School. The same day I arrived at Congénies where in the Evening we had a meeting which was pretty comfortable in which the late visit of our dear Friends was brought to remembrance in a few words which seemed to comfort & strengthen our minds. The 20<sup>th</sup> I was the greatest part of the Day at L. Mazolier's School. It is composed of 14 Children of Congénies who eat & board at their Parents and 5 from Gilles or the Neighbourhood who board in Louis's house. Eleven of them read in Piety Promoted, & to my satisfaction tolerably correctly & in a more distinct manner than the Children in the Catholick Schools; Eight are only in the Rudiments. Their writing does not seem to be so perfect. There are but six or seven who write a middling hand, the rest who have begun a few months can form large letters, so as to make one hope they will improve. I was particularly pleased with the quiet & the order with which the business of instruction in Christian duties, was carried on. A mild manner of speaking, an affability of manners, & marks of mutual regard may be perceived. The Elder are required to instruct the Younger—I attended to them assiduously & I am persuaded that Providence vouchsafes to speak to their Fathers when by means of their Engagements in business, the latter have been hasty in their Expressions. In many familiar conferences with them, I have been engaged to recommend to them the Practice of stillness watchfulness & quiet submission to Instruction, of which by divine Goodness they have experienced the first Fruits.

The 21<sup>st</sup> after School we had a Meeting for Business which was attended by the Friends *appointed*. The marriages, births & burials are registered in order of date in one book. It seems to me it would be better if they were in three different books. We proposed a subscription for the Poor, which being the next day agreed to by Friends of the different places will, if the Lord please, enable to supply their wants in a proper manner. We therefore have determined to decline the Assistance which Robert Grubb, & the Friends of Ireland offered us as we hope to be able to do without it.

After this Lewis & some other Friends informed us that several Protestants had signified their wish to put their Children to our School if we would admit them. After endeavouring to discover the mind of Truth on this occasion, it seemed righteous to attend to such circumstances as might promote the propagation of Truth. I testified my inclination to receive them & formally to declare that they must be



brought up according to our principles—but as among their parents some have a sufficient property, whilst others are in such necessity that they make their Children work on their Lands 3 or 4 months in the Year, we thought it would be right that every parent in affluence should pay to some necessitous parent a Guinea a Year in order that the latter might let his child have the whole year to profit by the institution & the Advantages of our School. This seemed generally agre[e]able & Lewis is endeavouring to bring the two oldest forward so as to be able to enter in reading & writing the new comers whom we expect to receive if the Lord please to promote this Undertaking. The further discussion is appointed at Gilles next week where I & divers other Friends hope to be on next first & second day.

22<sup>d</sup>. We had this morning a numerous meeting to which the greatest part of the Friends of Gilles, Calvisson, Nages, Coudognan & the Neighbourhood resorted. I thought it comforting & strengthening & more solid than formerly. A few words of tender exhortation were uttered & thanks given to the Almighty for the visitation he had bestowed on us & for the salutary effects of the visit of the Friends of London, America & Ireland. Our minds were inwardly refreshed. In the afternoon another meeting to which came several Protestants & one of their ministers who behaved with decency & respect rising & pulling of his hat. After meeting he expressed his sympathy & regard for our principles, declaring that he had long respected them, & that he was sorry he became acquainted with them *too late*. I told him it was never too late to bow to Truth & to submit to one's Creator, to which he agreed. He desired he might come to see me at Nismes, & I gave him my direction. This man seemed sincere, & to have been reached. I shall have freedom for a more private conference with him.

The 23<sup>d</sup> in the evening (after generally agreeing to meet at Gilles the evening preceding the next first day) I went to Nismes & had a tender & affectionate interview with my Mother.

I am in hopes that divine Goodness is forming for himself more servants in this barren country—and that some of those who have been straying into the Spirit of the World may be disposed to submit to his heavenly power, not only among the Great—but still more among those of low degree.

We have distributed to several Catholics & to a great many protestants the books which our Friends in England sent to us. If towards the end of winter they could send us a few more particularly No Cross, No Crown, I believe they would be useful to many well disposed families.

A Synod of Protestants have examined our books & our Principles with great Rigour & have at length agreed that our religious practices were excellent & that if persevered in, must lead men to happiness.

Of this visit Louis Majolier wrote to Adey Bellamy from Congénies, 3 xii. 1789 (original in D.):

Il est parmi nous depuis trois semaines a nous visiter et nous conforter et qui s'intéresse également a notre bien-être, m'a fait compte de la valeur de 12 guinees. . . . Il est logé a Nismes chez sa Mère.





On the 23rd of Twelfth Month, 1789, Marsillac wrote to James Phillips respecting a "dissertation medicale que je vais faire imprimer," which he dedicated to several of his English friends. This was probably his thesis for his degree at the university of Montpellier and may have been his treatise on Gout, which was printed in Paris, without date, and entitled: *La Goutte radicalement guérie*, etc. Par J. Marsillac, Docteur en Médecine, de la Faculté de Montpellier (copy in D.). This work consists of twenty-nine chapters, contained in 220 small 8vo. pages.

The author describes how he has successfully treated himself when suffering from this ailment. There is no printed dedication.

In 1790, Marsillac le Cointe was again in London, a visit which he refers to as happier and more encouraging than the first, made in 1785. The letters of this period increasingly reflect the disturbed condition of the times.

In this same year, 1790, in the Sixth Month, a little band of Quaker missionaries left England for the Continent—George and Sarah Dillwyn and Robert and Sarah Grubb—and at Dunkirk they were joined by J. de Marsillac and Joshua Beale and also "B. R." presumably Benjamin Rotch. Sarah Grubb writes:

We were detained at Amsterdam longer than we expected; one occasion of which was, the printing of some extracts from Hugh Turfords writings . . . which some of our company translated into French . . . an acceptable publication to J. M. and B. R. to distribute in France. (*Journal*, 1796, p. 190.)

The pamphlet (copies in D.) bears the title: *Le Principe ou la Règle de Vie des Premiers Chrétiens dévoilé*, Amsterdam, 1790. It was reprinted in Philadelphia in 1816—*Traites sur les Bases d'une Vie Chrétienne*, etc. (in D.)

At Utrecht, Marsillac "being tender, took cold, and was confined next day to the house." He concluded to return, on which S. Grubb remarks:

This has been a trial to us, but knowing J. M.'s attention to best direction, and also his desire, if right, of keeping with us, we dared not persuade him to suit our inclinations and convenience (*ibid.*).

Early in 1792, Marsillac sent over several copies of his *Vie de Penna* for distribution among his friends—J. G. Bevan, John Eliot, Adey Bellamy, Storrs Fry, Mary



Knowles, Robert Grubb—accompanied by his “Notice sur la Guerison de la Goutte.” He adds :

J’ai 17 Malades gouteux a voir et a diriger sur la goutte et plusieurs autres consultants passagers.

A letter to James Phillips, from “Paris, 19 4<sup>e</sup> M 1792, l’an 4 de la liberté,” mentions the arrival of Thomas Hodgkin in Paris, and that the writer had given him some advice regarding the dangers of the Capital and its corrupt pleasures.

Jean de Marsillac was also interested in the proposal to establish an industrial institution at Chambord.<sup>9</sup> Louis Majolier fils, writing to Adey Bellamy, from Congénies, 17 ii. 1793, says :

J’avois été informé du voyage de notre ami J<sup>e</sup> Marsillac et sa femme en Angleterre, et je pense que tu l’es de ses bonnes intentions touchant l’établissement d’une école près de Blois. J’ai eu le plaisir de recevoir plusieurs Lettres de notre digne ami Robert Grubb lorsqu’il étoit dernièrement à Paris pour ce Sujet. Dans sa dernière il nous fait espérer de revenir en France dans le troisième mois prochain pour le même objet, mais je crains beaucoup que les Circonstances actuelles, la Guerre de l’Angleterre avec la France, mette un grand obstacle à cet établissement utile.

NORMAN PENNEY

*To be continued*

<sup>9</sup> For the history of the proposals for this institution, see *THE JOURNAL*, vols. vii. and xiii.

## Burial Grounds and the Children

The Friends Burial Ground in Long Lane, Bermondsey, was opened as a public recreation ground, 14th May, 1896. The following appeared in *Fun*, soon after that date :

The decorous Quakers demure and staid,  
Are said to have taken their pleasures sadly ;  
But ever the Quaker with joy surveyed  
The face of little ones smiling gladly.  
And none the less pleasant, or sweet, or sound,  
The repose will be of the bygone Quaker,  
Who rests in the Bermondsey Burial Ground ;  
When over his head in the hushed God’s acre  
He knew of, he hears the delightful noise  
Of the mirth of the Bermondsey girls and boys !

Quoted in *The Friend*, 26 iv. 1896.



## St. Albans Meeting—Notes on the Past

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*Written by the late Edward Marsh of Luton (died 1911),  
and read at a gathering of Friends of St. Albans Meeting  
held some years ago.*

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THERE is a tradition that a certain citizen of St. Albans, born in the palmy days of the great monastery, lived right through the period of the Reformation into that of the early Puritans, remembered all the strange vicissitudes both of place and people in his active lifetime, related all that he could remember to any presentable person who would listen to his tale when he was old, and finally passed away at the ripe age of 103, almost exactly 300 years ago.

For the purposes of our present gathering, we seem to need the assistance of a Quaker equivalent to this Mr. Robert Shrimpton, some venerable patriarch miraculously preserved alive from George Fox's day to ours, and able by word of mouth to impart a glow of life and colour to those faint outlines which are all that we possess of the history of our Society in St. Albans, so bridging the great gulf between past and present. Our fore-elders in these parts lacked even a rudimentary foresight of our wholesome curiosity in regard to the details of their daily lives. They left nothing behind them in the nature of a Triennial Report. Of the origin and development of the local Meeting, no record appears to have existed at any time. The Minutes of the Monthly Meeting contain, at long intervals, references to St. Albans, chiefly on those occasions when the conduct of particular members had to be considered in a critical spirit. These references do not bulk largely in our archives. What little we know, or can reasonably surmise about the history of the local Meeting, may be set down in few words.





Standing upon a main road, in the full tide of Quaker travel, St. Albans must have had opportunities for hearing the message of our pioneers almost from the outset. The formation of a settled Meeting was quite another matter. As in so many other borough towns, the right to keep open shop in the seventeenth century would be restricted to freemen only, and these, if not free by birth or inheritance, would have to purchase their freedom on terms controlled by the general body of freemen, who usually possessed, or could easily contrive, some effectual method of exclusion for unwelcome candidates. It is likely that here, as elsewhere, the early Friends had to pass through a probationary period, while the average English trader was "sizing them up" and ascertaining whether they could safely be trusted to take a hand in the general business of the country. The result at St. Albans appears to have been favourable to Friends. They gradually became firmly established in the town, and had little to complain of in the way of persecution, over and above the thorny question of tithes and "those called church rates."

One feature in the history of the Meeting remained almost constant during many years, the removal from London to the country of Friends retiring from business. These new-comers naturally proposed to take an active part in meetings for discipline, and the advent of their new ideas led to important changes.

For some reason or other Hertfordshire, organised as a territorial Quarterly Meeting in 1668, did not succeed in working the Society's machinery throughout the whole extent of the county. The area of what is now Hertford and Hitchin M.M. was all that could be dealt with at first from Hertford as a centre. St. Albans and its district came under the care of Beds Q.M. while West Herts was looked after by Friends of Buckinghamshire. Thus when well concerned Friends from London settled in St. Albans towards the end of William III.'s reign, they were not best pleased to find that their Monthly Meeting was held in one of the high places of the earth, namely at Kensworth, a distant village overlooking the principal pass through the Chiltern Hills. Agitation for a change of place led to the removal of the M.M. from Kensworth to Markyate. There is no finality about compromises, and



the agitation soon began again. Prolonged negotiations between Monthly and Quarterly Meetings led to nothing in particular. Eventually the Yearly Meeting was consulted, and this step led up to something definite, the formation in 1703 of Albans M.M. under Hertfordshire Q.M. It would be a mistake to suppose that St. Albans Friends got exactly what they wanted. They apparently asked for leave to be a Monthly Meeting co-terminous with the bounds of their own Particular Meeting. The Yearly Meeting, in its wisdom, insisted upon their taking responsibility for Hemel Hempstead, including Wood End, Watford, and Chorley Wood, in addition to St. Albans, and that was how the matter was settled. The result was that, excepting the Tring and Berkhamstead district in the West, Hertfordshire Q.M. had at last covered the whole area of that county.

We have not been too lavish of dates hitherto, and may be permitted to say here, that the first holding of Trust property by Friends in St. Albans began in 1676. This was what is now the Victoria Street burial ground. The Dagnall Lane Trust dates from 1721, when the felt need for a new and more central Meeting House no doubt indicated a high-water-mark in the fortunes of St. Albans Meeting. All that now remains of this second property—a singularly unprepossessing burial ground—is accessible from Spencer Street.

The merging of Luton M.M. in that of Albans took place in 1786. As Luton Friends immediately took upon themselves to do more than half of the business of the enlarged M.M. it seems likely that St. Albans Meeting had already begun to decline. But it was still going strong at the beginning of the nineteenth century. Of its decay from 1829 to 1833 the details in the Minute Books of the M.M. are comparatively full. They do not make cheerful reading, and we need not dwell upon them.

The Albans Meeting of olden time (Friends seem to have dropped the prefix "Saint" as something unscriptural and not properly authenticated) had done good work in its day, and went without dishonour into a state of temporary eclipse, from which we have rejoiced to see a new and lively Meeting emerge.

Old Mr. Robert Shrimpton—four times Mayor of St.





Albans—used to tell his juniors how in grand processions through the streets of his town, where the image of St. Alban was carried, it was usually borne by two monks, and after it had been set down awhile at the market cross and the monks had essayed to take it up again, they pretended they could not stir it. Then the Lord Abbot would approach, and, laying his crosier upon the image, pronounce these words, "Arise, arise, St. Alban, and get home to thy sanctuary"; it then forthwith yielded to be borne by the monks. It is to be hoped that this transparent piece of solemn fooling did not seriously impose upon the credulity of any bystander. For ourselves it seems to supply a hint as to a definite and practicable duty. This is not our rest. The work ahead of us is greater than anything now in sight, greater than anything we have left in our rear. It is surely time for us to get home to the sanctuary, to receive the power and preparation for all right work from the only possible source of such equipment. "Alban, arise, arise!"

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William Frederick Miller

1834-1918


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Our valued contributor and helpful friend, WILLIAM FREDERICK MILLER, died at his home at Sidcot on the 28th of April last, aged eighty-four years. For some time he had been in poor health, but till near the end he retained a keen interest in the F.H.S. and its work, and was always ready to place at our disposal his wide knowledge of Scottish Quaker History. During his lifetime the Reference Library has been enriched with literature presented by him and he has bequeathed MSS. of great value. Thus the loss, constantly felt, of his personal help has been somewhat lessened by the possession of results of his untiring research. W. F. Miller's interests embraced various subjects. He was an artist and engraver, and a botanist of repute, and he had spent many years in the publishing world of London.

Information respecting our friend's ancestors, the Miller family of Edinburgh, appeared in *THE JOURNAL*, vol. ii.



## Notes on the Family of Roger Haydock

 OUR Friend, William Henry Haydock, of Dublin, has sent us for inspection a typescript of some notes written in New York in 1832, by Mary Prior (1765-1836), wife of Edmund Prior, of that city, whom she married in 1793, with other data respecting Roger Haydock's descendants.

The record begins with the two brothers, John and Roger, both Quakers, of whom many particulars are extant in D. and elsewhere. The eldest of the family was probably William, who became a clergyman and died Rector of Standish. (His will, dated 15th May, 1712, mentions brothers John and Robert and sister Anne Farrington, and the will of his brother Roger, mentions "my sister Elizabeth Coppock.") There was a brother Robert (1660-1737), a merchant in Liverpool, and a Henry, who died in 1688, aged thirty-three, both Friends.<sup>1</sup> The father appears to have been Roger Haydock of Coppull, yeoman, in regard of whom administration was granted to "William Haydock, his son and lawful heir," 15th September 1670.

John Haydock (1640-1719) suffered much for his religious convictions and died in Lancaster Jail. Hardshaw M.M. issued a Testimony in which the following sentences occur :

We could not stand acquitted before God nor man to have buried the corpse of this our worthy friend with a few short sighs, and so let his name go with him to the grave. We have raised no monument over his sepulchre, but there is one due to his worth ; his life was of sweet savour seasoned with the salt of the covenant and not to go underfoot. . . . He suffered much persecution for righteousness sake, both of tongues and hands and went through bad report as well as good . . . all of which

<sup>1</sup> In *Fruits of Piety*, pt. i., 1824, there is a notice of Elizabeth Haydock, of Warrington (1636-1710), daughter of Henry Haydock (c. 1655-1688), shoemaker, of Bolton in the Moors and later of Warrington and Martha Dunbabin, his wife. Martha Haydock married, in 1697, John Hobson, of Stockport.

There was an Eleanor Haydock, Junior, of Liverpool, who wrote in 1710 (printed in 1712) *A Visitation of Love . . . to the Professors of the Holy Truth*.



he bore with invincible patience till in death itself he became victor and is gone to his prepared mansion where the wicked cease from troubling and his rest is made perfect. . . .

Roger Haydock (1644-1696) was a prominent Minister and traveller. His wife, Eleanor Lowe (1649-1723), was also a travelling preacher.

Roger and Eleanor Haydock had several sons, but one only, apparently, survived,<sup>2</sup> Robert (1687-1760). He married Rebekah Griffith in 1709 and they had nine children. The eldest, Roger (1710-1735), served an apprenticeship to a linen draper in Ireland and returning home on a visit, he lost his life bathing in the Mersey in sight of his father's house.

Partly owing to this sad occurrence and partly encouraged thereto by a relative who had settled there, several of the family of Robert and Rebekah turned their faces towards the New World; and in 1743, father, mother, and six out of the eight children (Eleanor (1716-1762), Eden (1719-1776),<sup>3</sup> Henry (1724-1798), John (1727- ), Rebekah (1729- ), and James (1731- )<sup>4</sup>—William (1712- ) and Daniel (1713- ) remained in Old England) sailed from Liverpool and after a long passage, arrived in the Delaware, wintered in Wilmington, settled Eden in Philadelphia, and finally reached their destination at Flushing on Long Island.

The "relative" above mentioned is described by Mary Prior as "half-sister to my grandfather [Robert Haydock the immigrant] on his mother's side. She came over as companion to a friend who performed a religious visit to friends of this continent but did not return with her, having married Samuel Bowne [1667-1745], who was an acceptable minister and son of John Bowne, the first settler of the name at Flushing."

<sup>2</sup> The will of Roger Haydock, dated 29th December, 1690, mentions his son Robert (under twenty-one) and "the rest of my children."

<sup>3</sup> Mary Prior writes that her uncle, Eden, left a son Robert—this was perhaps the Robert Haydock mentioned in the following extract from the Diary of Samuel Mickle (1746-1830):

"1799

"7/18 Robert Haydock & Son Eden coppered y<sup>e</sup> roof of y<sup>e</sup> Clerk's office to-day." (Historical Records of the New Jersey Society of Pennsylvania.—*Notes on Old Gloucester County*, vol. i. (1917), p. 165.

<sup>4</sup> There is a brief printed record of Elizabeth, wife of James Haydock, of Rahway, a Minister, born circa 1736, died 1763.





Samuel Bowne married Mary Becket in 1691, but the tradition that Mary Becket was companion to an English woman minister visiting America is considered "wholly untenable" (see *Bulletin of Fds. Hist. Soc. Phila.*, vols. vii. and viii.).

A few years after their settlement, Robert Haydock's wife, Rebekah, died, and later, after most of his children had married, he went to live at Rahway, N.J., with his daughter Eleanor, wife of Jacob Rotwell. In 1746, Henry Haydock, of New York (1724-1798), married Mary, eldest daughter of Robert and Margaret Bowne, of Flushing (she died 1757). H. H. married secondly, in 1759, Catherine Rodman (1731-1760), and again, in 1763, he married Hannah Moode (c. 1738-1791), the mother of Mary Prior, by whose hand much of above information has been preserved.

The narrative contains brief references to Mary (Haydock) Prior's brothers and sisters—William (*ob. inf.*), Rebecca (1766-1825), Hannah (1766-1841), Henry (1768-1827), Elizabeth Moode (1770-1798), Eleanor (1772-1795), Jane (1774-1798), and Robert (*ob. inf.*). Mary was the second child. Hannah became wife of Richard R. Lawrence of New York. The father, Henry Haydock, and his daughters Jane and Elizabeth, died during the yellow fever epidemic of 1798, within a few days of one another.

"We aim for the power that grows out of Christian character through culture, and justifies its existence by social service."

*Bulletin of the Oakwood Seminary*, May, 1918—Annual Catalogue of New York Yearly Meeting Boarding School, founded in 1796, incorporated in 1860, Union Springs, N.Y., 1918-1919.

L'avenir est aux principes Quakers.—LEON FEVOYRE, Paris, 1918.

The fact that the cause is glorious does not sanctify the means.—  
LUCRETIA MOTT, 1862.



## Bracy Clark, F.R.S., 1771-1860

**A**MONG "Pioneers in Veterinary Medicine," articles, written by E. Wallis Hoare, F.R.C.V.S., which are appearing in *The Veterinary News*, is a valuable record of the life of this good Quaker, "who played an important part in raising the profession from a position of comparative obscurity to one of respect and honour."

He was born at Chipping Norton; his father was engaged in the leather trade and was a Friend; he died before Bracy was two years old. The son was educated at Thomas Huntley's school at Burford and was apprenticed to John Thresher, surgeon, of Worcester, during which time of apprenticeship he busily studied Greek, the Greek Testament being the text-book, and he also gave attention to chemistry and natural history. Cricket also attracted him and he established the first cricket-club in Worcester.

Hearing at the close of his apprenticeship that a veterinary school was about to be established in London, he went up and "entered as a pupil to John Hunter at a time when this illustrious genius had just ceased to lecture."

Bracy's brother, Henry, first turned his attention to the veterinary profession and started him on his career. After two years, Bracy left the college and took a long tour on the Continent and then commenced business in Giltspur Street, London.

In 1794, he received the Certificate of the Veterinary College, and "devoted an enormous amount of time and labour to the subject of the horse's foot and to horse-shoeing." He was "a voluminous and accomplished writer." Joseph Smith's *Catalogue of Friends' Books* gives a list of his books, mostly printed in 4to. dated from 1807 to 1844. The author presented copies of most of his works to the Friends' Institute at Devonshire House. He was joint editor of the short-lived *Farrier and Naturalist*.

\* *The Veterinary News* gives John we think in error. Joseph Thresher (c. 1750-1786) was a Quaker surgeon in Worcester at the time in partnership with his brother, Ralph Thresher (c. 1754-1789). See "Jenny Harry, later Thresher," by J. J. Green, in *F.Q.E.* vols. 47 and 48.





He possessed much of the Quaker aloofness and took little care to reply to his numerous critics. He made a large fortune, which he subsequently almost exhausted by experimenting on shoeing, and in printing and publishing his various works, though we read at the foot of a list thereof, that they "are as cheap or cheaper than the flash duodecimos got up for sale by the trade."

Our Friend's honours included membership of the Academy of Sciences of Paris, the Royal Institute and the Ecole de Médecine of France and Natural History Society of Berlin, Frankfort and Copenhagen; hon. membership of the New York Lyceum of Natural History and the Stuttgart Royal Agricultural Society. He was a vice-president of the Royal College of Veterinary Surgeons and a Fellow of the Linnean Society. But for all this he does not appear in *D.N.B.*

The photograph of Bracy Clark, attached to the two volumes of his works in the Institute, represents a Friend in orthodox garb (as *e.g.*, like Peter Bedford), and his name appears in Meeting records—his M.M. was Westminster. There is in *D.* a letter from him to William Phillips, dated February 22, 1813, and there are references to the family in the *Memoirs of James Hurnard* (1808-1881), 1883.

## Adin Ballou, 1803-1890

**A**DIN BALLOU was son of Ariel and Edilda (Tower) Ballou and was born at Cumberland, R.I. The source-book for data respecting him is his *Autobiography*, but he appears here and there in literature to be found in *D.* He is described in *The Religious History of New England*, 1917, p. 314, as "restorationist, abolitionist, prohibitionist, communist, spiritualist, pacifist—one of the most remarkable souls that New England has produced." Mrs. Chace (1806-1899) calls him "the inspiring genius of the

<sup>1</sup> Lowell, Mass; Vox Populi Press, Thomson & Hill, 1896. In the *Autobiography* there are, at least, 150 peculiar and strange names of members of this family.



Hopedale community, " and also mentions him as an abolitionist lecturer (*Elizabeth Buffum Chace*, 1914, i. 121, 182, 186). He had a brother, Dr. Ariel Ballou. His cousin, Amos Ballou, married Joanna Kelly, sister of Abby Kelly Foster, of Quaker descent (*ibid.*). Of his relationship to Hosea Ballou (1771-1852), the founder and principal American expositor of Universalism, he writes in his *Autobiography*:

I have often been taken or *mis*-taken for a son of Rev. Hosea Ballou, a distinguished Universalist clergyman, and have frequently been asked what our relationship was. He was a third cousin of my father (page 3).

There is a list of his printed works in D. The first book on the list forms the link between him and Quaker literature. In 1846, he published through James Miller McKim, of Philadelphia, a book of 240 pages—*Christian Non-Resistance in all its Important Bearings, Illustrated and Defended*. The following from his *Autobiography* reveals the mental process which brought him to the position shown in his book:

Early in the year [1838] . . . my attention was called to the claims of the cause of Peace as opposed to the great war system of the world, in the more radical form it had lately assumed under the name of "Non-resistance." This resulted in part, I suppose, from the general influence upon me of the two great reforms [Temperance and Anti-Slavery] in the promotion of which I had been actively and earnestly engaged, and in part from the testimonies and appeals of those who had come forward as adherents and champions of the new movement, some of whom I knew to be persons of high character, and of a generous, noble, philanthropic spirit. . . . I did not have to consider the subject a great while before I saw that something of the kind had a basis in the Scriptures of the New Testament, and in the suggestions of an enlightened and spiritualized understanding. . . . I yielded to my highest convictions; I became a Christian Non-resistant (pp. 306, 308).

The preface of his *Christian Non-Resistance* is dated: Hopedale, Mass., April, 1846. In addition to the author's exposition of his views on non-resistance, there are numerous anecdotes, which have been frequently quoted in later pacifist and general literature, e.g., in *The Arm of God*, 1917. This book came to the notice of the Scottish Friends, John Wigham, Jun. (1781-1862), and William Miller (1795-1882), who early in 1848, brought out another edition; this was reprinted by the London Peace Society






in the same year. The book is noted in Ballou's *Autobiography*: "It was republished some years later by friends of the cause in England" (p. 370). There is a reference to the work of these two Friends in *Memorials of Hope Park* (Edinburgh), by William F. Miller, 1886, p. 171.

The versatility of Ballou's mind is shown by his writing *The Ballous in America*, an elaborate history and genealogy of the family, which was published in Providence, R.I., in 1888. He died at Hopedale, Mass.

Much of above information has been sent by Allen C. Thomas of Haverford, Pa., who has had personal acquaintance with Adin and the Ballou family.

## Joshua Strangman of Dublin 1733-1812

“ ON Tuesday, 21st of January, 1812, departed this life Joshua Strangman, a member of the Society of Friends, and during a long period one of the most distinguished merchants of Ireland, at the age of seventy-nine years, at his house in this City; the public benefits which the labours of his life conferred upon the community at large and the affectionate esteem which is indelibly on the hearts of all to whom he was known, terms that comprehend the circle of the most eminent and virtuous men of his time, are the best and most valuable memorials of his excellence and fame. His knowledge of commerce, especially as it regarded the interest of his country, was extensive and profound, and the Journals of the Irish Legislature will convey to posterity the records of various important improvements in trade which his wisdom and experience enabled him to suggest. His attention to the concerns of this City, where he passed so many years of his existence and where he enjoyed to its latest moment the love and veneration of every rank, was distinguished by the most ardent and active feelings of benevolence which exerted themselves with the most persevering and expanded zeal in relieving indigence and promoting happiness. Those with whom he was engaged





in the transactions of trade reposed the most implicit confidence in his integrity, and the eulogiums upon his name which are now heard from every tongue exhibit a striking and memorable instance of that homage which is ever the reward of goodness of heart and rectitude of conduct. He was religious without parade, generous without ostentation, and dignified by the constant practice of the endearing virtue of Christian humility. To say that such a man filled the different relations of domestic life with honour to himself and pleasure to those that surrounded him and that his memory, like that of the just amongst whom he is enrolled, will be in everlasting remembrance, would be a superfluous tribute to his worth but from the hope that the contemplation of such a character may stimulate others to imitate his virtues and to follow his example. His mortal frame was long borne down by disease ; but the mind survived and has now passed to another and better world.

“ It was computed that there was from 8,000 to 10,000 people, old and young, attended his funeral ; the windows of the different shops were almost all shut.

“ He was interred about one o'clock on Friday, January 24th, 1812.”—(*Birnie's Chronicle*.)

Information from the late J. Pim Strangman, of London.

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## 250 Years of London Yearly Meeting

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The meeting referred to on page 1 was held as arranged, and was attended by about one thousand persons. Robert H. Marsh presided and papers were read by William C. Braithwaite, A. Neave Brayshaw, Mary J. Godlee, and Edward Grubb. A memorial volume is in preparation.



## Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to Librarian, Devonshire House, Bishopsgate, London, E.C.2.

THE reviews of *Lord Lister*, by Sir Rickman Godlee, Bt., K.C.V.O., M.S., F.R.C.S. (London: Macmillan, 9 by 5½, pp. xix + 676, 18s.) provide interesting reading. *The Times* Literary Supplement, December 6th, 1917, says:

"Lister's life-work is a signal instance of what every doctor knows—that the science and art of medicine and surgery owe more to peace than to war. . . . War guides our physicians and surgeons on active service to invent new antiseptics . . . but war does not make discoveries of the first magnitude. We look for them . . . in quiet laboratories—the Pasteur, Rockefeller and Lister Institutes where the young men can be masters of their own time and their own theories. To this fact Lister bears witness; every page of the book deepens our sense of his quietness. . . . It was quietness of the spirit; he had been, in boyhood, and early manhood, a member of the Society of Friends and when he departed from them, he still guided himself by what they had done for him. Best of all, his home-life had inspired him. Of his father [Joseph Jackson Lister, 1786-1869] and his mother [Isabella Harris, -1854], it is enough here to say that he was deserving of them and they of him. Love of science, love of duty, self-restraint, all these and more he learnt from his home-life, and never let go of them."

The reviewer in *The Daily News* writes:

"All that need be told of Lister's family life, all that was relevant to his genius, is told by the beautiful drawing of his mother by his father. In the beauty of the drawing one perceives the hereditary strain of neat handedness which made the father a skilled worker on lenses in his leisure time and the son a surgeon. The broad-browed beauty of the sitter shows where Lister got the sound constitution that carried him to old age through the days of lectures and operations and the nights of physiological experiments. And in the serenity with which she wears the Quaker dress one perceives where Lister got the character that enabled him to make war on his fellow-men that he might save their lives."

A fine tribute to the value of noble parentage.

As to the style of the book reviews differ. *The Yorkshire Post* calls it "an uncommonly fascinating biography"; and *The Nation* says "It is flat and uninspiring and has a very sleep-provoking and Church-like effect [!]; Lister's one spiritual adventure appears to have been the severing of his connection with the Society of Friends [on his marriage to the daughter of Dr. Sime in 1856] and his becoming a member of the Episcopal Church."

Joseph Lister was born in 1827. He was educated at private Schools at Hitchin and Grove House, Tottenham; entered University College





in 1844; went to Edinburgh in 1854; married in 1856; to Glasgow in 1860; to London in 1877; received a baronetcy in 1883 and a peerage in 1897; died in 1912.

The latest literary effort of Isaac Sharpless, ex-president of Haverford College, Pa, is *The Story of a Small College* (Phila: Winston, 9 by 6, pp. 237, \$ 2.00). This is a very interesting history of Haverford College; it traces the gradual and progressive development of a small, denominational college and details the advantages of such an institution over the larger educational establishments. The transference of control from the Board to the Faculty, and then to the student body is vividly sketched.

Haverford School opened under Superintendent Samuel Hilles	1833
Haverford College opened	1856
Author's arrival at Haverford	1875
Author's appointment as President	1887
Author's resignation as President	1917

The President's policy is well summed up in his words: "A student is a piece of humanity as well as an intellectual problem, and men of maturity and experience ought to have something to give him" (p. 232). We should have been glad to see more reproductions of much be-photographed Haverford. The College has a \$2,000,000 endowment. Happy Haverford!

*Friends and the Indians, 1655-1917*, by Rayner Wickersham Kelsey, Ph.D. (Phila.: Associated Executive Committee of Friends on Indian affairs; London: Friends' Bookshop, 8 by 5½, pp. xii. + 291, \$1.50; 7s. 6d. net), with valuable bibliographical notes, illustrations and good index. Dr. Kelsey is Associate Professor of History in Haverford College, Pa. He traces in readable style the work of Friends among the Indians of North America, and the many efforts put forth for their advancement, civilisation and Christianisation.

"From Josiah Cole in 1658 to William Savery in 1794, a long line of Quaker apostles to the Indians has been followed" (p. 35)—first it was individual concern, but later, towards the end of the eighteenth century, the desire to help received corporate expression. In the chapter on "The Quaker Peace" we have a reference to "the preservation of Friends from Indian depredations"—"the fact is picturesque enough to invite over-emphasis in history, and probably too much has been made of it in the past. Probably more Friends suffered in Indian wars than is generally known." There were certainly more than Dymond cited in his 'Essay on War.'" The few who lost their lives had, apparently, "not upheld the usual Quaker testimony of fearlessness and trust" (p. 72).

With regard to Penn's treaty of 1682 we read:

"Perhaps the goodness of the early Quakers has been exaggerated in the minds of some until they have gained the impression that the action of Penn and other Friends in paying the Indians for their lands was without precedent. Such an impression is, of course, wholly contrary to fact" (p. 39).

On this subject, see Graham's *William Penn*, p. 104; Jones's *American Colonies*, p. 367.



*A Not Impossible Religion*, by Silvanus P. Thompson (London: John Lane, 351 pages, 6s.) (Presented to D. by Mrs. Thompson.)

This is a collection of essays, published posthumously, written at various times by Professor Thompson (1851-1916), a London Friend, prominent scientist and fellow of several learned societies. His earnest desire was to build up a religion which should be entirely practical, and meet the needs of many who feel they cannot accept the orthodox religion as it stands.

It is interesting to find the name of our Friend, Allen C. Thomas, surrounded by captains and colonels and other military writers, in *National Service*, for July, 1917 (New York, vol. 1, no. 5). A. C. Thomas writes that his article—"How the Quakers regard Military Service"—was prepared at the request of a member of the editorial staff of *National Service*.

Prof. Elihu Grant, of Haverford College, Pa., has forwarded a copy of his pamphlet *Cuneiform Documents in the Smith College Library*, being No. 1 of Haverford "Biblical and Kindred Subjects."

*The Baby* is the second of the series "Manuals of Health," published by the Society for Promoting Christian Knowledge, London, at sevenpence each. It is written by our Friend, Sophia Seekings, M.D. B.S., D.P.H., assistant medical officer of health, Tottenham (now Dr. Sophia Friel).

A valuable pamphlet on education in Ireland has been issued by the Education Reconstruction Committee of Dublin Y.M., dated May, 1918 (E. Horace Walpole, 9, Suffolk Street, Dublin). There is a full report on Friends' Schools in Ireland—Lisburn, Brookfield, Newtown and Mountmellick—by two Friends, Charles J. R. Tipper, B.Sc., director of education, county of Westmorland, and Mary F. Hartley, B.A., headmistress, Ackworth School, who visited them in November, 1917.

Our Friend, Frederick J. Edminson, has sent us a copy of *The Police Review and Parade Gossip*, for May 24th, in which is an article on Prison Reform, based on Thomas Mott Osborne's "Society and Prisons." F. J. Edminson is joint editor of the paper.

*Quakerism and its Application to some Modern Problems* is the title of a book by O. Edward Janney, M.D., based on a course of lectures on Quaker ideals given at Woolman School for Social and Religious Education, Swarthmore, Pa. (Philadelphia: Jenkins, 7 $\frac{1}{2}$  by 5, pp. 178). There are sixteen chapters, mainly subjective, with headings such as The Bible, The Divinity of Jesus, The Family, Industrial Conditions, The Press, etc. We should have been glad if more care had been devoted to the get-up of the book.

Among the papers printed in the latest volume of *Transactions of the Royal Historical Society* is one by the Rev. Henry Gee, D.D., F.S.A., on





"The Derwentwater Plot, 1663." Extracts from the State Papers on this subject appear in "Extracts from State Papers relating to Friends," second series, 1913, where Friends were said to be closely connected with the Plot. Dr. Gee writes:

"The whole plot was dictated by the disappointment felt by Presbyterians, Quakers, and Anabaptists, with other sectaries, as they faced the stern royalist and episcopal régime of the Clarendon legislation. I shall not, however, attempt to distribute the blame for the attempt, since the reports that have come down to us are largely the work of Government officials, to whom these sectarian differences meant very little, and who classed as Quaker, or Anabaptist, or Fifth Monarchy man, any individual who stood apart from the strict uniformity prescribed by the famous Bartholomew Act of 1662."

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*The Questing Heart* is a little volume of poems by Olaf Baker (London: Macdonald, 7 by 4½, pp. 59, 2s. 6d. net).

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*British Birds*, for February, contains an article on Christopher J. Alexander, son of Joseph G. Alexander, of Tunbridge Wells, written by his brother, Horace G. Alexander. Both brothers were enthusiastic ornithologists. C. J. Alexander was born in 1887, and lost his life in the war, 1917.

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*Le Chrétien Libre* (Paris) is running a series of articles on "L'Expérience des Quakers," written by G. Minne. In the Jan.-Feb. issue there is a translation, by Justine Dalencourt, of a letter from the Continental Committee of the Meeting for Sufferings, London.

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Rebecca N. Taylor, of Philadelphia, has presented a copy of her little book, *A Family History of the Residence of Rebecca and Sarah Nicholson, Haddonfield, New Jersey, 1917*. The house now occupied by these two sisters was built by John Estaugh Hopkins, in 1799.

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\* Chapter VII "Metetherial Imprints,"—of *Man is a Spirit* (London: Cassell, 8½ by 5½, pp. xii. + 199, 5s. net), contains a quotation from G. Fox's Journal relative to the Lichfield incident:

"It may be that Fox had known the facts and had forgotten them, his 'subliminal' thus being the real source."

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A reprint of the fourth edition of the pamphlet *What is my Faith?* by a Member of the Society of Friends (the late Richard Cadbury) has been published and may be obtained from Burt Brothers, 19, West Street, Hull.

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\* B. Seebohm Rowntree is one of the writers in *Labour and Capital after the War* (London: Murray, 7½ by 5, pp. x. + 280, 6s. net).

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The Macmillan Publishing Company, of New York, is preparing to issue a child's series of histories on "Great Religious Leaders," and has arranged with Rufus M. Jones to write a volume for the series on George Fox.





We understand that the second volume of William C. Braithwaite's History is now in the printer's hands. It covers the *Second Period of Quakerism, 1660-1725*, and is divided into three sections:—The Struggle for Religious Liberty; The Second Period of Quakerism, the Period of Expression; Position and Outlook at Close of the Century. Chapters are given to such subjects as the Settling of Monthly Meetings; Women's Meetings and Central Organisation; the Wilkinson-Story Separation; Conception of Church-Government; Formulation of Faith; Quaker Colonisation; The Passing of the Leaders; The Quaker Way of Life; Problems of Education and the Ministry; The Church and Social Questions; The Church and the State; The Church and the Kingdom of God. The book is based throughout on a careful examination of the sources in the Reference Library and elsewhere, and it is hoped will rank with "The Beginnings of Quakerism" and the other volumes of the Rowntree History as the standard history of the Society.

Gilbert Cope of West Chester, Pa., has kindly sent over a pamphlet containing account of the proceedings of the *Thirteenth Annual Banquet of the Chester County Historical Society*, held 13th December, 1917. The honored guest was Dr. Jesse C. Green, a birthright and lifelong Friend of West Chester, born 13th December, 1817, who made a speech on his hundredth birthday. There is a portrait of this hale centenarian.

*Bulletin of Friends' Historical Society of Philadelphia*, for Fifth Month, 1918 (Haverford, Pa.: Allen C. Thomas), is a very good number. Isaac Sharpless continues his paper on John Kinsey (3rd), clerk of Philadelphia Y.M. and Speaker of the General Assembly of the Province (born 1693, died 1750); the late Joshua L. Bailey's address, made on the occasion of the centennial celebration of the Twelfth Street Meeting House, 1912, is full of personal references to Friends; other articles include "Samuel and Mary Bowne, of Flushing"; and "American Indians and the Inward Light." There are notices of books and valuable notes.

The active body known as the Irish Young Friends' Committee is issuing a *News Sheet* (editor: Elsie M. Wigham, 10, Brighton Vale, Monkstown, co. Dublin), full of interesting matter,—reports of work done and encouragement to future activity. We are glad to see a past assistant librarian at Devonshire House (as Elsie Mary Smith) occupying the editorial chair, and writing of a lecturing tour in Ireland recently made by M. Ethel Crawshaw, the present first-assistant Librarian at Devonshire House.

The Quaker child is coming into his own. The admirable series of books for our youth, and other youth, published by Headley Brothers, will find ready acceptance. The one before us is *An Admiral's Son and how he founded Pennsylvania*, in which the story of William Penn is well told by Edith F. O'Brien (London: Headley, 7½ by 5, pp. 176, 2s. 6d. net). There are nine illustrations. There is a slip on p. 42 in the name of the



Governor of the Tower, Sir John Robinson. On p. 56, there is a reference to the Test Act of 1673, implying that it caused the imprisonment of Friends, which needs revision. "The Act excluded from office those who would not take the Sacrament according to the rites of the Church of England. It was used to persecute Friends in Bristol, in order to raise money to pay for quartering of soldiers and other expenses in connection with Monmouth's Rebellion. Friends were appointed to municipal offices and when they would not qualify themselves to fill those offices, they were fined and thus many hundreds of pounds were raised" (A. N. BRAYSHAW).

*A Book of Quaker Saints* has already been referred to. The F.F.M.A. has issued *Stories of Friends beyond Seas*, and the Friends' Tract Association has increased its *Children's Series* to eight: "Prisons of Long Ago"; "Maisie's First Meeting"; "A Christian Victory"; "The Toy Soldier"; "How the Children Held the Meeting"; "George Fox, a Man all Ablaze"; "William Penn, the Friend of Peace"; "Thomas Lurting, who 'captured' the Pirates."

A 110-page pamphlet, *Extracts from the Minutes of the Yearly Meeting of Friends held in Philadelphia* [Fourth and Arch Streets], 1918, is to hand. It contains London Y.M. Epistle to Philadelphia Y.M. The previous year's Epistle from London was printed in the *Extracts* for 1917, but prior to that, probably for many years, no London Epistle was printed with the Philadelphia Minutes. The *Extracts* also record receipt and reading of epistles from Genesee Y.M. (Hicksite); Iowa Y.M. (Orthodox); Five Years Meeting; Baltimore Y.M. (Hicksite); etc.

*The Record of a Quaker Conscience. Cyrus Pringle's Diary*, with Introduction by Rufus M. Jones (New York: Macmillan, 6s by 4s, pp. 93, 60 cents). Cyrus Guernsey Pringle, of Charlotte, Vt., was drafted for service in the Union army in 1863. His diary describes his experiences after refusal to take up arms till his release later in the same year. The Introduction has interesting reference to the attitude of Quakerism towards war and the relations of Friends with President Lincoln. Further information respecting the Diarist (1838-1911) may be read in "Bulletin F.H.S. of Phila.," viii. 86. It would have improved this book if some of this information had been introduced into a biographical sketch of Pringle. The Diary was printed in "The Atlantic Monthly" for February, 1913, and has lately been re-issued in Philadelphia. It has also appeared in England, issued by the Northern Friends Peace Board, in abridged form.

*The Engineer*, of April 12, 1918, has the following:

"Chilled Iron.—The use of moulds of iron in ironfoundry goes back to an early date in the history of the industry. Piringuccio, an Italian writer, in 1540, states that it was the practice of the Italian founders to cast iron cannon balls in moulds of the same metal. The fact that articles cast in metal moulds had a very hard surface had been observed, no doubt, before, but the first industrial application of this property seems





to have been effected in 1803, by Robert Ransome, of Ipswich, in the County of Suffolk. Ironfounder, 'being one of the people called Quakers,' who, in that year obtained a patent for 'A method of making and tempering cast iron plough shares, and other articles of cast iron for agricultural uses,' in which the use of the chill is indicated clearly. Ransome had been at work on the problem for some years, for in 1785, while carrying on the business of an iron-founder at Norwich, he was granted a patent for a 'New-invented art of making ploughshares of cast iron which is tempered after a peculiar manner, so as to stand the strictest proof.' According to this invention the ploughshare was to be moulded in sand, and the parts of the mould corresponding to the cutting edge of the share were to be wetted by means of a sponge steeped in water saturated with common sea salt, 'which gives the edge its proper temper.' It is needless to say that the first mentioned invention was one of great industrial importance. Robert Ransome was the founder of the celebrated Ipswich firm of engineers."

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An off-print from the *Geological Magazine*, May, 1918, has been sent us containing an account of George Jennings Hinde, Ph.D., F.R.S., F.G.S., V.P. Pal. Soc. (1839-1918). Dr. Hinde came of a non-Quaker family of Norwich, and was never in membership with Friends, but he came into frequent contact with the Society. Early in 1862, his desire to take up geology was stimulated by lectures given by our Friend, William Pengelly, F.R.S. In 1881, he married Edith Octavia, daughter of James Clark, of Street; all his children became Friends.

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*The Quaker Conception of the Church*, by Rufus M. Jones, 16 pp. (New York: Friends' Book and Tract Committee.)

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The Temperance Union of London Y.M. (15 Devonshire Street, London, E.C.2.) has issued some valuable literature, among which is *The Psychology of Alcoholism*, lectures delivered at the T.U. Summer School, 1915; *The Effects of Alcoholism*, as seen by Medical Men, by our Friend, E. Vipont Brown, M.D., and several of a Life Stories Series. The energetic secretary of the Union, J. W. Harvey Theobald, has shared with another temperance writer in an eighty-page pamphlet—*Instead of the Tavern, being a Study in Counter-attractions*, 1s. net.

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*The Friends' Oriental News* of March, 1918 (vol. x., no. 2), edited by Esther H. Butler, of Nanking, China, is a memorial number, containing notices of Dr. George Fox De Vol (1871-1917). Dr. De Vol was born in the State of Maryland, but removed in early life to Glens Falls, N.Y. He arrived in China in 1900, as an agent of the F.F.M.S. of Ohio Y.M., and shortly after arrival married Isabella French, who with three children survives him.

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*The Graphic*, for June 8th, contains a page-notice of the New Jordans Quaker village, about to be built near the Friends' Meeting House (secretary, Henry Harris, Gold Hill, Chalfont St. Peter's, Bucks.).



\* *Homesteading : Two Prairie Seasons.* By Edward West (London : Unwin, 8 by 5½, pp. 302 and numerous illustrations from photos, 10s. 6d. net). This is a valuable collection of advice for the immigrant in the great North West, presented in simple, picturesque, narrative form. Edward West is a Friend now living at Sidcot, who "has recently spent two seasons in Canada, having been an officer in the British Mercantile Marine, a worker on a farm in Tennessee and a business man in Lancashire."

The *Manchester City News*, of June 8th, has a reference to Mrs. G. Linnæus Banks (1821-1897), who was "the granddaughter of James Varley, a member of a Yorkshire family who belonged to the Society of Friends. He was distinguished as a linguist and the discoverer of chloride of lime for bleaching."

\* Theodora Thompson, a Friend, of Liverpool, daughter of the late Isaac Cooke Thompson, F.L.S., and author of "Underneath the Bough," has another book—*The Coming Dawn, a War Anthology in Prose and Verse* (London and New York : John Lane, 6½ by 4½, pp. xxvii. + 289, 5s.). There is an introduction by Sir Oliver Lodge, a friend of the compiler's father. The only Quaker author appears to be William Littleboy ("The Day of our Visitation").

*Problems of To-morrow, Social, Moral, and Religious*, edited by Rev. Fred A. Rees, from the Free Church Council Office, Birmingham, includes addresses by Henry T. Hodgkin, Herbert G. Wood, Caleb Williams Saleeby, and J. Rendel Harris (London : James Clarke, 7½ by 5½, pp. 256, 4s. 6d. net).

\* In chapter xvi., *Brotherhood, of Priest of the Ideal*, by Stephen Graham (London : Macmillan, 1917), we have the following reference to a visit to the Rowntree cocoa-works in York :

"Hampden [the narrator] and brother John [Richard Westrope] were on their way to York chocolate factory, a Quaker institution where some attempt was being made to conduct a little working men's state on model lines. Here, certainly, was no exploitation of the working class. Every hygienic rule was observed, the work was carefully shared, and the wages fair. Balance sheets were shown and profits shared. Libraries, baths, reading-rooms, play-rooms, and grounds had been arranged, model homes were provided for the workers. There were common tables for meals. Committees considered new proposals or complaints and criticisms. By common consent fines were levied on those who through negligence or ill-will did anything to injure the common good. . . .

"Brother John introduced Hampden to the great Quaker himself [Joseph Rowntree], the brains of the whole model factory, a short, grizzled, intellectual looking man, a merchant type, and yet not by any means brisk or materialistic—on the contrary, gentle and sympathetic. His ideas for 'humanity' were evidently much more dear to his heart than chocolate profits."





## Recent Accessions to D

**I**N addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

A rare little volume has been presented to D by Allen C. Thomas, of Haverford, Pa.—*A Short Compilation of the extraordinary Life and Writings of Thomas Say, in which is faithfully copied, from the original Manuscript, the uncommon Vision which he had when a young Man*, by his son, Philadelphia, 1796, pp. 32 + 151.

Thomas Say was born in 1709. "His mother was a daughter of Thomas Paschall, by Johanna, late Sloper, of the city of Bristol, in Old England, who married William Say at Friends meeting-house, in the city of Philadelphia, 1693. His grandfather and his mother came from England with William Penn, and his father dying when he was five years old, his mother, after being a widow for a reasonable time, how long I know not, married Benjamin Paschall, so that she became twice Paschall" (pp. 6-8).

As his stepfather and an uncle Robinson belonged to the Episcopal Church, Thomas appears to have been brought up in that way, but the Quakerism of his own parents was inherited and he often attended Friends' meeting; and, as a young man, was united to the Society. He was apprenticed to William Robinson to learn the trade of saddler and harness-maker, which business he followed with diligence and success. Among his many activities may be mentioned his care of orphan children and support of schools for white and coloured; he was a member of a committee to look after French neutrals, refugees from Nova Scotia, c. 1757. He had a natural talent for medicine and was remarkably successful in various cures, "frequently administering medical, pecuniary and religious aid to the poor and distressed."

In 1734, Say married Susannah Catharine Sprogel, and at her death "he was left with four young children, having previously buried as many." In 1753, he married, at Mount Holly, N.J., Rebecca, widow of Thomas Budd (her maiden name Atkinson), and had two more children. Rebecca Say predeceased her husband about ten months. "He lived to witness the interment of both his wives and also all of his children but one." The survivor was Dr. Benjamin Say, the author of this little book.

There is but slight reference in the memoir to Thomas Say's connection with Friends; and his Writings, which occupy 150 pages, do not bear much resemblance to those usually emanating from Friends. We do not find anything "extraordinary" in either his life or writings.

It is curious that though educated with the precision required in a doctor, the author does not give the date of his father's death, nor the christian name of his mother. This was, perhaps, Mary—"Mary Say" signed a wedding certificate in Philadelphia, 9 vii. 1708 ("Publ. Gen. Soc. Pa." ii. 65); William Say and Mary Guest "passed meeting" Philadelphia,





1690 (*ibid.* ii. 170) and William Say and Mary Paschall, 1698-9 (*ibid.* iv. 242). The signatures of Thomas Say (1761) and of Rebecca Say (1779) are appended to documents in D.

In the "Bulletin F.H.S. of Phila." for Fifth Month, 1915 (vi. 64), there appeared extracts from a letter of Thomas Say, dated 6 v. 1794, giving a description of the ravages of the Yellow Fever. Part of the letter is remarkably applicable to the present world-conditions. In the letter occurs this melancholy paragraph:

"My son Doctr Say, after having attended a vast number of the Sick, was taken with the disorder himself, and was reduced so low that his life was despaired of, but it pleased the Lord to restore him again, but his dear Wife and lovely daughter near 15 years of age were carried off by it during his sickness, which was truly a sore affliction to him and us."

Of Dr. Benjamin Say we should be glad of more information. He died 23 v. 1813 (Dutton Records in "Publ. Gene. Soc. Pa.," iv. 66).

Dr. Say's son, Thomas, was the joint author, with T. A. Conard and Mrs. Lucy Say, of "American Conchology," 1830-1834 (not in D). He died in Ohio, 10 x. 1834, aged forty-six (Elfreth Necrology, in "Publ. Gene. Soc. Pa.," ii. 207).

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The following books by the late Silvanus P. Thompson (1851-1916) have been presented by his widow:

*Ye Magick Mirrour of Old Japan*, Sette of Odd Volumes, 1893.

Preface to *Two Tracts on Electricity and Magnetism* by the Hon. Robert Boyle, 1898.

*Notes on the De Magnete of Dr. William Gilbert*, 1901.

*William Gilbert and Terrestrial Magnetism in the Time of Queen Elizabeth*, 1903.

*Gilbert of Colchester, Father of Electrical Science (1544-1603)*, 1903.

*The Pied Piper of Hamelin*, Sette of Odd Volumes, 1905.

*Treatise on Light*, by Christian Huygens, 1690, translated by Prof. Thompson, 1912.

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*The Mystery of Joanna Southcott*, by Rachel J. Fox, 1917.

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*Whittier and his Poetry*, by William Henry Hudson, in Poetry and Life series, London, 1917; also, in this series, *Walt Whitman and his Poetry*, by H. Bryan Binns.

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By the kindness of Amelia Mott Gummere, of Haverford, Pa., president of the John Woolman Memorial Association, a gavel or chairman's hammer has been added to the objects of interest in D. It was made from oak from the John Woolman Memorial, Mount Holly, N.J., the house built by J.W., in 1771. (For an illustration of this house, see *Bulletin F.H.S. of Phila.*, vi. 65.)

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Prof. A. Stanley Eddington, F.R.S., has deposited reprints of two scientific articles which have appeared recently from *Scientia*—"The



Interior of a Star," and in connection with the Royal Institution, "Gravitation and the Principle of Relativity."

*Gweithiau Morgan Llwyd o Wynedd* (Works of Morgan Lloyd), vol. i. edited by Thomas E. Ellis, 1899, and vol. ii., edited by John H. Davies, 1908, London and Bangor.

*Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, vol. xvii. new series, 1917.

*Our Vegetable Plot*, by Samuel Graveson (London: Headley, 8½ by 5½, pp. 32, 1918, 7d. net). The author, whose last book described his "Villa Garden" at Hertford, now introduces the reader to his work among vegetables.

MS. indexes to *Memorials of Rebecca Jones*, 2nd ed., 1849, containing 950 entries, and to *Journal of David Sands*, 1848, 295 entries.

*The Inward Light*, being a translation into Japanese of the chapter on this subject in "Principles of Quakerism," Phila., 1908, written by Mary Ward, sent by the Friends' Mission in Japan.

*James Wright of Bristol. A Memorial of a Fragrant Life*, by Arthur T. Pierson, London, 268 pages, 1906. James Wright (1826-1905) was the second son of James Ireland and Rachel Wright, Friends, of Bristol.

"His brother, Wilson, many years his senior, was very clever and popularly known as the 'handsome young Quaker.'" James was educated at Thornbury, Glos., at the school kept by John Moxham. He was a bright, active lad and very fond of reading. He was baptized at Brook Street Chapel, Tottenham, in 1839, and resigned his membership among Friends in 1845, being visited by "J. E. and Dr. A."<sup>1</sup> For a time he travelled for the firm of Wright and Hunt (his father and Henry Hunt) and in 1854 he moved with his wife to London, and was employed as a clerk in the firm of Lury and Hoyland, and later in the firm of Tregelles and Taylor until, on the invitation of George Müller he removed back to Bristol to assist him in his orphan work, in 1859, and remained forty-five years at Ashley Down. In 1870 his wife died, and in 1871 he married George Müller's daughter Lydia.

Pamphlets and MSS. presented by Samuel F. Hurnard, including *The Parthenon*, a monthly magazine, 1847-8, edited by R. Dymond, Jr., F. W. Dymond, et al. This was incorporated with "The Western Miscellany," in 1849. See Smith's "Sup. Cat." p. 269.

<sup>1</sup> Probably Joseph Eaton (1792-1858) and Edward Ash, M.D. (1797-1873).





*Trivia*, by Logan Pearsall Smith, son of Robert Pearsall and Hannah Whitall Smith (London: Constable, 6½ by 5½, pp. xvi. + 154, 4s. 6d. net). A series of short pieces objective and subjective—an enlargement of the author's previous "*Trivia*," London, 1902. Presented.

Three pamphlets of poems by Edith Ellen Trusted, of Lewes. Presented by the author.

*Great Thoughts for each Day's Life compiled from the Poems of Ella Wheeler Wilcox*, by Frank Holme-Summer (London: Gay and Hancock, 1910). F. Holme-Summer joined Friends in London in 1913, and resigned his membership in 1915.

*Christianity and War: an Appeal to Conscientious Objectors*, by Paul B. Bull, M.A., priest of the Community of the Resurrection (London: S.P.C.K., 1918, 4d. net).

*The Present War and Bible Prophecy*, by William M. Smith, superintendent of Union Bible Seminary, Westfield, Ind. (Westfield, Ind.: The Friends Minister, pp. 64). Substance of addresses delivered at the Apostolic Holiness University, Greensboro, N.C., in 1917. Presented by the author.

*England's Way of Escape from the Power of Evil*, by Rachel J. Fox, 1918 (Plymouth: Keys, pp. 52, 2s. net, post free). Presented by the author.

*Year Book of the Pennsylvania Society of New York*, 1918, 284 pages. Presented by the Society per Hon. Barr Ferree. There are cuts of Friends' Meeting Houses at Buckingham, Bucks Co. and at Catawissa, Columbia Co., both taken from Egle's "*History of Pennsylvania*."

*Memorandum on the Letters written by Joshua Williams, Junr., whilst in India, 1778 to 1788*. By Francis Williams Dymond, Exeter, 1872, and other pamphlets, presented by John Dymond Crosfield.

Books and Pamphlets by James N. Richardson, of Bessbrook, Ireland. Presented by the author.

*Memoirs of the Lives and Persecutions of the Primitive Quakers*, by Mary Ann Kelty, London, 1845.

*The Pacifist Lie. The Case for Sailors and Soldiers against the Conscientious Objectors*, by Capt. E. John Solano (Royal Club for Officers Beyond the Seas, Pall Mall, London). 1918 (London: Murray, pp. 66, 1s. 6d. net.)

*Prisoners of Hope. The Problem of the Conscientious Objector*, by Arthur S. Peake, M.A., D.D. 1918. (London: Allen and Unwin, 7½ by 4½, pp. 128, 1s. 6d. net.)

*Life and Times of William Lloyd Garrison*, 4 vols. London, 1885.



*Cruise of the Yacht "Red Rose" to Madeira, Teneriffe and the Mediterranean, 1882, and Reminiscences, 1913, printed for private circulation, both by the late Samuel Lloyd. Presented by the family.*

Three caricatures have recently been added to others in D. (see THE JOURNAL, xiii. 44) :

(i.) *The Quaker, and the Commissioners of Excise.*

The Commissioners seated round a table looking at a Quaker who is standing before them.

Com. : "Pray, Sir, do you know what we sit here for?"

Quaker: "Verily I do--some sit here for £500, others for a £1000--and more over I have heard it reported that some sit here for two thousand pounds per annum."

(ii.) *The Quakers in a Quandary, or the Times Reporter Triumphant.*

"Scene, meeting to explain the Elbow Lane affair."

A number of Quakers seated and standing. The *Times* reporter standing with back against table, addressing them.

"Yea, verily, Friend, the *Times* have been very hard upon one of us," etc. etc.

Caricatures by Heath. 1825.

(iii.) *The Minister of Vice, or Great Go, Parent of all the Little Goss.*

Cleric with a Quaker and a Citizen on either side. Quaker saying :

"Now do'snt thee think the Sin of Hypocrisy is the greatest of all Sin, why thee pretendeth to be Religious by Recommendation, and by Law, thee establishest a System of Vice, fraud, and even, of Death itself, by Lottery gambling, & that full of deception, and chicanery, thee sayest I do it not, no verily, but thou havest others do it for thee !!!" etc.

Coloured caricature by Marks. 1819.

In 1664-5, Thomas Carleton, of Cumberland (1636-1684, see THE JOURNAL, xii. 17), was in Carlisle Gaol. Here he occupied part of his time copying verses written by Friends. Four leaves in his handwriting have come down to our times and have recently been presented to D. by Anthony W. Wilson, of Kendal.

The first portion contains lines of John Raunce, a doctor, of High Wycombe, entitled "A few words to all People Concerning the Present and Succeeding Times," written by him on the last day of 4 mo. 1662, and several times printed. The following quatrain is prophetic :

"O London great shall be thy woe  
Who shall lament thy case  
For in thy streets greene grass shall grow,  
God shall the[c] soc debase."

Raunce was a troubler of the early Friends, and separated from them.

The second piece was by William Smith, written in Worcester County Gaol, 26 ii. 1661, entitled "Joyfull Sound of y<sup>e</sup> Lambs Day wherein his Scepter shall beare sway." William Smith ( -1672) was of Nottinghamshire; his literary works were collected and published in 1675.

...and the ... of the ...  
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Then follow some very halting verses by John Swinton, of Scotland, (1621?-1679), and lastly the following lines on "Love" by Edward Burrough (1634-1662):

"Love is a vertue that endures for ever  
 A linke of matchless Jewels none can sever,  
 Had I the tongue of men, and angels too  
 If love were wanting what good could I doe  
 Love far surmounts all earthly Diadems  
 Though deckt with pearls,  
 With rubies and with Jemes.  
 Love is the life of all things  
                                 under th' sun  
 Love must the laurell weare  
                                 When all is done.  
 Loves eye is tender, love doth gently draw  
 The mind to God without a penall law.  
 Love thinks no evill, love never did invent  
 Fines, premanire, gaoles nor banishment  
 For innocents, love hath no spleene nor gall  
 Loves like the royall sun, love shines on all."

These leaves were "panelled" and bound by Henry T. Wake in 1864, and he added a transcription of the Carleton writing.

## Books Wanted

(For previous lists, see xiv. 88, 121.)

### REFERENCE LIBRARY, DEVONSHIRE HOUSE:

- The Dying Words of William Fletcher*, Phila., 1699.  
 John Bellers, *To the Lords Commissions re poor Palatines*, 1709.  
*The (London) Friend and The British Friend* for 1855.  
 Sarah Lynes Grubb, Phila., 1863.  
*New Jersey Archives*, 1st ser, vols. 1-7, 11-14, 18, 21.  
*The Friend* (London), vol. xxxi., anno 1891.  
*Letters of the Hill Family*, by John Jay Smith, Phila., 1854.  
*Memoir of Philip Syng Physick*, by Randolph, Phila., 1839.  
*Memoir of Joseph Parrish*, by Wood, Phila., 1840.  
*Memoir of Josiah White*, by Richardson, Phila., 1873.  
*The Happy King*, by Catherine Phillips, 1797.

### UNIVERSITY LIBRARY, CAMBRIDGE:

- Allen's Friends' Library*, vol. iv, ed. 2, vols. xiii. and xv.  
*Lindfield Reporter*.  
*Evans's Friends' Library*, all vols.

### AN ENQUIRER IN FRANCE:

- Barclay's Apology*, in French.

Please send offers to the Librarian, Devonshire House,  
 Bishopsgate, London, E.C. 2.





## Notes and Queries

### KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

F.Q.E.—*Friends' Quarterly Examiner*.

ACKWORTH SCHOOL IN 1780 AND 1799.—On his journey to London for the Y.M. of 1780, Elihu Robinson, of Cumberland, passed through Ackworth. He writes in his Diary :

"Rid to Ackworth. . . were received & entertained with much Cordiality & affectionate kindness by our Antient worthy Frd John Hill, his Daughter, Nelly Abrahams &c. Se the Children in y<sup>e</sup> school & also at Dinner, which was indeed a pleasing sight, being about 54 girls & 70 boys,\* mostly between 8 & 14 years of age, the becoming demeanor & pleasant Serene Cheerful Countenances of y<sup>e</sup> Children in genl affected me with y<sup>e</sup> most agreeable sensations & pleasing Reflections ; the Children in general look very well, seem quite content & are treated with much kindness & gentleness by y<sup>e</sup> Treasurer, Masters &c. The House many respects, pretty well adapted to y<sup>e</sup> Present Undertaking especially in y<sup>e</sup> summer season, many of y<sup>e</sup> rooms being very large, well-lighted & airy, one lodging room contains about 23 Beds & another about 21, in each of

\* In 1781 there were: "I think above 320 in y<sup>e</sup> school."

which a Master and Mistress lodges at y<sup>e</sup> upper end thereof, an agreeable house is fitted up for a Taylor expected from London and a Shoemaker from Cheshire is already employ'd. The Beauty & Order of y<sup>e</sup> house & y<sup>e</sup> Harmony amongst y<sup>e</sup> Manigers were particularly pleasing, And their seems convenience for 3 or 400 schollars, but to attempt a particular Description is at present in vain."

Later, during Y.M. the minutes of the Committee were read "by which it appeared y<sup>e</sup> Committee had received upwards of £10,000 and are to pay 4 p<sup>r</sup> Cent for y<sup>e</sup> purchase for 6 years : above 2,000 are laid out in Furniture & other Expenses."

Nineteen years later, Elihu Robinson was again at Ackworth. In his Diary of visit to Y.M. 1799, he writes :

"Took Chaise imediatly [at Wakefield] for Ackworth, were Civilly treated on y<sup>e</sup> Road by y<sup>e</sup> Guard &c, mett with no dissagreeable Incidents (or however not many) and I think the Horses in general looked Well! performed their Bus<sup>s</sup>—with *Seeming* Chearfulness and I willingly would Hope, did not Suffer more than I



expected! Oh! Thankfulness! I often doubt I am short!!! Gott Tea for supper abo<sup>r</sup> 9 at y<sup>e</sup> very agreeable Inn at Ackworth and soon retired to y<sup>e</sup> Place of Rest.

"6<sup>th</sup> mo. 6<sup>th</sup>, 5<sup>th</sup> day. After a Sweet Nights Rest rose pretty Early—paid a Visit to both Girls & Boys at y<sup>e</sup> time of Breakfast; a delectable Sight *indeed*! Pretty soon discovered Jane Fearon without being Pointed out, but could not find many more of y<sup>e</sup> Cumb<sup>d</sup> Children. Shaked hands with Nicholas Ross, — Ponsonby, Tho<sup>s</sup> Watson & — Carrick, Who all looked well . . . [references to other children]. Breakfasted at y<sup>e</sup> very Agreeable Inn, with Companions & a very intelligent Woman Friend, a widow, who at present lodges there, having her Daughter at y<sup>e</sup> School.

"At 10 at y<sup>e</sup> Week-Day Meets Being the Monthly Meets, but few there excepting y<sup>e</sup> Family, but indeed it was a large Family, perhaps about 340. . . . I witnessed a calm serenity in a greater degree than in some other Meets 120 Young Girls, sitting before Mee dress'd much alike White round Caps, Neckcloths & aprons, such *Composure of Countenance* without Affected Sorrow made me image to my self a Personification of Innocence, walking up one alley & down another Waving Her spotless Banner over their Heads. Walked in y<sup>e</sup> Garden with Isaac Pane an Agreeable Young Master and then, see y<sup>e</sup> Children dine: I Interceded *Privately* for One who was doing Penance & my request was complied with.

Dined at y<sup>e</sup> good Inn, and in the afternoon Walked with y<sup>e</sup> Masters Tho<sup>s</sup> Bradshaw, formerly Lieutenant in the Navy, & a very agreeable Young Man (Isaac Payne) from Wellington, Somersetshire who teaches gram<sup>r</sup>, & so farr as I can judge, well quallified, viewed the Bath & then accompanied by 3 or 4 of y<sup>e</sup> Masters, examined y<sup>e</sup> Library & other parts of y<sup>e</sup> Building: Jos: Donbevand & Jn<sup>o</sup> Holt, both excellent Writing Masters, when the former was shewing some Specimens, Jn<sup>o</sup> Ross took them for Copper-plate—Saw y<sup>e</sup> children sup & then had Isaac Panes Company till about 10—very agreeable Company indeed!

"Now on this Visit to Ackworth and looking over y<sup>e</sup> several departments without prejudice, I think I have a more favourable oppinion thereof than heretofore—Being y<sup>e</sup> Monthy Day, the Child<sup>n</sup> had Holliday, so called, they played most Afternoon; They look so well, & when the Masters walk amongst them they have Such Cheerfull Countenances, speaking to y<sup>e</sup> Masters & even calling them by their Names—

"Behold the beauteous Harmony that springs

From Union, Order, & Consent of Things."

"6<sup>th</sup> Mo. 7<sup>th</sup>, 6<sup>th</sup> Day: Fine Morning, 'Nature Smiles.' Ackworth is indeed a fine situation, the Buildings Gardens &c. in excellent Order: Even y<sup>e</sup> Childrens Gardens Beautiful, which I understood were planned or encouraged by Tho<sup>s</sup> Bradshaw, who walked through them with me: Perhaps I am affected w<sup>th</sup> Trifles, be it so! Little Things are great to little Men! One of y<sup>e</sup>





Child<sup>o</sup> observing that I noticed his garden or y<sup>e</sup> different Gardens, presented me with a Nose-gay. Examining another Bed, I asked y<sup>e</sup> Proprietor if it was *all* his own? He answered yes, I queried was it by Purchase? He answered his Partner was removed & left it him! As this Day was a Sort of Jubilee to y<sup>e</sup> Scholars; by proper application, I gott another released from his Pennance. . . . Ju<sup>o</sup> King from Darlington, who came an Errand, is Head Schollar, not tall, between 13 & 14 years of age."

Elihu Robinson (1734-1809) lived at Eaglesfield, and "was probably one of the first of Cumberland's meteorologists" (see *F.Q.E.* 1890-1893; *Newcastle Friends*, 1899, p. 165; lives of John Dalton). In 1757 he married Ruth Mark. Much correspondence and several diaries of visits to Y.M. are in D.

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DROWNED IN THE DELAWARE, (xiii. 135, 141; xiv. 24).—Further particulars of this sad occurrence can now be given. We have found them, when going through the *Memoranda and Correspondence of Mildred Ratcliff* (1773-1847), 1890, for cataloguing purposes. In Fourth Month, 1820, M. R. wrote: "Spent the night with D. and R. H. R. [how trying initials are!], a son-in-law and daughter of our worthy friend Esther Collins, one of the two women drowned in the Delaware River last winter, and found about thirteen days after, and brought to this house her former residence. . . . The other dear Friend, Ann  
 2 Initials explained later.

Edwards, who was lost at the same time under the ice, is not yet found."

Next day: "We went to dine with dear Ann Stokes, a widow whose life was mercifully spared, after being precipitated into the river, at the same time that Esther Collins and Ann Edwards with the carriage and horses, were lost under the ice. . . . We came to Henry Warrington's, the Friend who drove the carriage when the mournful occurrence took place as above narrated." (pages 135, 136).

Above, when written, was sent to William Kennedy, at his Bucks residence, and we have received communications from him from Philadelphia, enclosing further information very kindly obtained for us by him. William Kennedy writes, under date 3 v. 1918:

"I met a niece of Seth Warrington's to-day—Mary W. Stokes, who has in her possession a copy of a letter written by one of the Women Friends who accompanied the two who were drowned. I see I was wrong, it was *Henry* not *Seth* Warrington who drove them. The letter explains what happened and I enclose a Copy.

"Nancy Stokes was early left a widow of Dr. John H. Stokes and had 7 daughters and 2 sons. Henry Warrington had 2 sons, Seth and Joseph (a Doctor also).

"Thine sincerely,

"WILLIAM KENNEDY."

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Copy of a letter from Nancy Stokes to a daughter at John Hilles' School, at Wilmington, Del.:



"2nd mo. 14, 1820.

"My beloved daughter will no doubt excuse the seeming neglect when I assure her that since the awful event of the 7th inst., my mind has been in a state altogether inadequate to the task. Sorrow has pervaded my whole heart and my nervous system has been, and still continues, so agitated that it is with difficulty I can write yet. I have much cause for humble thankfulness that a comfortable degree of quiet resignation at this time covers the mind, wherein I am able to say 'Not my will but thine Oh Father be done,' and under the shadow of the Heavenly Canopy I will endeavour to give a statement of facts which, I have no doubt, will be interesting to my dear Children, and also to my dear friends of the family.

"One day last week our dear friend Henry [Warrington] (who is ever seeking an opportunity to oblige) gave Esther Collins, Nancy Edwards and myself an invitation to go with him to see our afflicted friends at Byberry. We cheerfully accepted it, and seventh day afternoon was the time concluded on. We met at Benjamin Warrington's at three o'clock, Esther was handed into the carriage and thy Mother secondly. When taking my seat, it occurred that I could bear the exposure better than my dear friend Nancy, and I immediately offered her my seat, and proposed sitting forward, which she accepted. We reached the River at, or near, four o'clock, when, on the margin, Henry halted and observed: 'Friends, if there is one uneasy feeling amongst you, speak, and I will not proceed'; but no

objection being made, we went forward, carefully keeping the road where many had passed, and as much as ten horses with carriages of various kinds, the same day, the river looked firm as a rock—passed on in safety until we were more than half over when (awful to relate) without the least previous warning, the horses feet began to sink. Henry exclaimed, 'Dreadful indeed,' and sprang out, and instantly I followed. We reached the firm ice, but that that I fell on gave way and I sank into the water. Language is inadequate to portray our feelings at this moment; but this I can attest with confidence, that it was nothing short of the interposition of an Almighty arm that rescued thy Mother from death; I called upon God and he heard me, and gave me a strength far superior to my own. I used every effort to keep my head above water until Henry could reach me the whip, which I grasped; he then knelt down, and gave me his other hand, and, in this perilous situation sustained me until assistance came, which is believed was 13 minutes at least. I was drawn from the Water, but Oh! my dear children, imagine our feelings, our beloved friends were gone. We remained in a kneeling posture, as if rivetted to the spot, and you can have no doubt but our hearts ascended with gratitude to that Power which had been so mercifully extended for our deliverance. After this I have little or no recollection of what passed until I was conveyed to the house, I suspect I fainted. I was laid in a warm bed and received every





kind attention, and, after a few hours, was able to be conveyed to to dear Cousin Henry's where we spent a sleepless night.

"In the morning I returned to my beloved family, who received me with tears of gratitude, and, I am thankful in believing, their little hearts were sensibly touched with the 'Dayspring from on High' and they were ready to acknowledge the goodness of the Lord. I am happy to say that Henry has become more calm and I sincerely hope he may be favored to view this dispensation as he ought, and quietly submit to the will of Him who seeth not as man and whose ways are inscrutable. As respects our dear departed friends I have been renewedly convinced that there is no cause for mourning. Of the one it may truly be said, she was a Mother in Israel, and a more dignified character I never knew. The other, a faithful laborer in the vineyard of her God, early called to his service, and early taken to receive the blessed reward. They were lovely and pleasant in their lives and in their death they were not divided. I have been instructed in beholding the Christian fortitude with which dear Rachael is supported—Betsy and Sarah Edwards equally so, and I rejoice in believing the Mantles of the dear departed will not be lost. It is true the Church has sustained a great loss, and I am ready to exclaim 'What will our Israel do!' but we know, my dear girls, we know that the dear Master lives, and while He lives, we have a boundless store;

<sup>3</sup> Rachel Hunt married David Roberts—"D. and R. H. R." see *ante*.

then let us seek an acceptance with Him and be at peace.

"I am quite as well as I could expect to be, not materially injured, and have taken no serious cold, my cough much better than usual at this season. We have had much company during the last week, our dear and constant friend, Cousin Ephraim [Haines] has spent 3 days with us also, and their love attends you both. I feel altogether unworthy of such kind attention, yet I have found the sympathy of my beloved friends a cordial to my heart, and place them among the countless blessings that I am daily receiving.

"Be a good girl, be happy, and contribute as much as possible to the happiness of all around thee, by so doing thee will add to the comfort of thy bereft Mother,

"NANCY STOKES."

THE HOAG FAMILY (xiv. 72).—The following anecdote concerning Lindley Murray Hoag was told me by Allen Jay. When still a young man he was recorded a minister and he sat in the gallery by his father. Naturally he was not forward to speak so as to hinder his father's ministry, and one day, the older man, signifying that he saw no prospect of service in that meeting, touched with his foot the young man who shortly afterwards preached with power. The Elders, however, had seen the by-play, and after meeting they gathered round the father in remonstrance. The only consolation they got was the reply, "Well, if any o' you can kick as good a sermon as that outter any o' your boys you'd better try."

A. NEAVE BRAYSHAW.





ELIZABETH FRANK OF YORK.—Information wanted respecting this lady, the author of the *Memoirs of Lindley Murray*, 1826. Joseph Smith's *Catalogue* states that she was not a member. There is a reference to her in the Diary of Elihu Robinson, 1799 (in D.):

"Had a remarkable relation from Fr<sup>d</sup> Megson respecting a young woman of high Rank of y<sup>e</sup> Name of — Frank, who was convinced in a particular manner when residing at Lindley Murray's."

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THEN AS NOW—LETTER TO DR. FOTHERGILL (xiv. 141).—The original of this letter is in D. It is addressed: "Mr. Fothergill at Dr. Fothergill's, White Hart Court, London," and it is clear that "Mr." = Samuel, the doctor's brother. In the Diary of Y.M. 1765, written by Elihu Robinson (1734-1809), we read:

"S. Fothergill observed that in that populous and trading city it behoved them to walk wisely, and acquainted the Meeting he had received an Anonymous letter from one not supposed to be a Friend," etc.

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THOMAS GOODAIRE.—Was Thomas Goodaire, early Friend (d. 1693), the same as the Herefordshire recusant of that name of Burghope, who with others was indicted at the Middlesex Sessions, held at Westminster, 14 April, 1641, see the *The Herefordshire Magazine*, vol. ii. (1908), p. 473.

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SAMUEL EMLÉN AND THE BISHOP OF WORCESTER.—Samuel Emlén discoursing familiarly with

the Bishop of Worcester at Bath about twenty years ago [*circa* 1765] with his hat on, a big man with a stir came up and with a high air says, "The Quakers appear to be all kings, and will not put off their hats to any." To which Samuel replied, "I wish they and others were so far Kings and Governors over their own passions, it would prevent many of the commotions and troubles that are in the world." The Bishop meekly observed, "I heartily wish the same," and the high man walked off with no air of triumph or words either.

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EDWARD CARROLL (xiv. 102, etc.).—Several letters have reached the Editor from Ireland, Liverpool, Birmingham, etc., conveying further information respecting Edward and Anna Carroll.

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TONES IN PREACHING (xiv. 94). In the Records of James Jenkins, by Frederick G. Cash (*F.Q.E.*, 1902), he records that one evening when travelling with Esther Tuke and Jane Watson, in Ireland, he and his friends met Robert Dudley and Robert Grubb, and the conversation turned to the subject of "the musical preaching of some of our ministers:"

"Esther Tuke related the circumstance of a young woman being exceedingly broken in spirit under the *tuneful* ministry of a female Friend. 'Mary, how came it that thou wept so sorely when the friend was speaking?' was a question put by Esther Tuke's mother [Ann Maud] to the young woman, who thus answered: 'It was nothing which the dear woman said as to my state of



mind, but oh! how sweetly she uttered her words, yet all could I have borne if she had not come to that sweet word *Mesopotamia*, when she came to that, I could bear no longer.' 'This shows,' said Esther, 'that it is the *sound* only by which some hearers are affected, and therefore we should avoid harmonious tones when we address our friends. Perhaps I may be too much given to it myself.' 'Yes, Esther,' replied Robert Dudley, 'thou hast generally a sweet tone when addressing us.' 'Then,' said she, 'I must strive against it; it is not proper.'

Robert Dudley went on to tell them of a man who had loudly sobbed in a meeting at Cashel while a minister was preaching, and afterwards being asked what words they were which so much affected him, answered, "It was no words which I heard that had such an effect upon me, but it was the *holy twang* which the good man used that was too much for me to bear." "I have long been of opinion," says James Jenkins, "that all Christendom besides, if called upon, could not produce so many musical preachers as our little Society. Morris Birkbeck (the present one, 1820), I see, speaks of 'the chaunting cadence of the Quakers.'"

Again the Record:

"'I thought,' said a lady to J. Messer's wife, after being with her at Westminster Meeting, and there hearing Elizabeth (Joseph) Fry preach, 'you had no music in your meetings.' 'No, we have not any,' was the reply, and the lady immediately rejoined, 'How can you say so, Madam, when as soon as that French

gentleman (meaning Stephen Grellet) had done preaching, a lady stood up, and *chaunted* most delightfully. . . . The late Joseph Gurney Bevan once explained it as the *tone of emotion*."

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A YEARLY MEETING AT LANCASTER IN 1709).—As one enters the porch of the Meeting House at Lancaster his attention is arrested by a stone bearing date of 1677 which is generally accredited as being the date of the erection of the first Meeting House on this site. Evidence of this is also forthcoming in Maria Webb's *Fells of Swarthmoor Hall*, wherein are extracts from the Housekeeper's book; under date of October 29th, 1678, the items include: "By money given towards building Lancaster Meeting House

By Mother	1 10 0
Bro. Lower	1 10 0
Sister Susanna, Sister Rachel and myself,	
10s. each	1 10 0
	<hr/>
	4 10 0

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"Cash received Aug. 5<sup>th</sup>, 1678 To money received of Edward Brittain that I laid down for him, and which he gave towards building Lancaster Meeting House 2/6" William Stout in his *Autobiography* tells how in the year 1680, the Mayor ordered the Meeting house door to be locked, and set a guard upon it, on the first day weekly, to prevent a Meeting; yet the Friends met in the lane before it, at the usual time, without disturbance for some time.





This Meeting House was only occupied for a term of about 30 years for under date of 1708, William Stout records: "In the Spring 1708 our Meeting-house not being capable to entertain the general meeting for the four northern counties, it was resolved to pull it quite down, and build it nigh double to what it was; which was committed to Robert Lawson's and my care; but the provision, payment and account was mostly under my care and management; and in the time of building our Meeting was kept in my dwelling house. We got it built and furnished in about six months, with floor, seats, galleries, and ceiling, to the general satisfaction of our friends—in the county and others; the whole charge whereof was £180, which was thought moderate" (an illustration of the Meeting House appears in the *British Friend* for 7 mo. 1847).

It is now a good many years since I first read William Stout's account of the rebuilding of the Meeting House and at times have reflected upon the kind of gathering which would assemble for whose accommodation this extension had taken place, for W. S. is silent upon the point.

A short time ago a copy of the *Life and Correspondence of Wm. and Alice Ellis*, of Ayrton, came into my possession and in turning over the pages carefully I came across a reference thereto. The compiler of this book (James Backhouse) in closing the correspondence of Wm. and Alice Ellis claims a place for a letter written by John Kelsall, who was a school-master at Dolobran in Wales, in which information is conveyed

respecting a Yearly Meeting which was held at Lancaster in Second Month, 1709, and at which William Ellis took a prominent part, although suffering from the effect of a malady which had worn down his bodily powers, and which was ultimately the cause of his death. The letter reads thus:

"I went to the Yearly Meeting at Lancaster. The public meetings were attended by a very great number of Friends, and many heavenly testimonies were borne, and much counsel and sound advice were given in the openings of Truth, for Friends to keep in faithfulness. Then came on the Quarterly Meeting, where things were managed in great calmness, love and unity; and a good account was given from divers places of the increase and prosperity of Truth. At the close of this, a very solemn weighty parting meeting was held. Great indeed was the power and presence of the Lord in that assembly; his divine overshadowing arm and wing of love were abundantly known and manifested at that time; and a sweet, pure current of life largely flowed through the meeting, to the great joy and rejoicing of the faithful, whose souls were sweetly refreshed together, and who were constrained to speak well of the name of the Lord.

"Amongst other brethren, our dear Friend, William Ellis, had a blessed opportunity, and was carried on in the power and life of Truth, even beyond the usual manner. Oh! methinks it affects my heart to remember the glorious presence of the Lord that appeared with him, he being full of love, full of zeal, full of courage, and as



one triumphant over the devil and the powers of darkness, and in the divine region of light and life. This was indeed a glorious season; and the rays and majesty of truth were largely extended and stretched over that large assembly so that many were made to say afterwards, that they had not known the like. And in this exaltation of life and power the meeting concluded."

ROBERT MUSCHAMP.

FICTION.—In *Thalassa*, by Mrs. Baillie Reynolds (G. M. Robins), there is a reference to Friends' registration of marriage: "They are the only religious body which makes the consent of parents or guardians essential"—"there is no religious body among whom a clandestine marriage would be more difficult to arrange than among the Quakers." The reference to the graveyard at Pimthorpe on the moors is curious. "In the green garden ground, before the little still meeting house, under an ancient cedar, lay the flat stone slabs which covered the bones of dead Quakers, each stone marked with a small incised cross about five inches long." Where is Pimthorpe? "approached on the north-side by a precipitous pass, on the south by a road that winds uphill for twelve miles, it lies apart from all the world."

In *Scribner's Monthly*, vol. xviii. (1879) p 334, there is a Quaker story quite well done, called "Friend Barton's 'Concern'" in which is recorded the family doings, while

the father of the family has gone on a religious visit to Philadelphia and Baltimore—among the doings being an escape from a flood and a falling into love.

In the same volume there is a valuable article on John Greenleaf Whittier.

REFERENCES IN LONDON Y.M. EPISTLE, 1918.—(i.) George Fox's epistle from Launceston Jail, 1656, was addressed to Friends in the Ministry, and is to be found in his *Journal*, bi-cent. ed. i. 315; (ii.) Weymouth's translation is the *New Testament in Modern Speech* by R. F. Weymouth, first published in 1902; (iii.) the Epistle from the General Meeting at Skipton, 1660, is printed in *Epistles from the Yearly Meeting*, 1858, i. xxxv., from an ancient manuscript in D.; (iv.) A. S. Way's translation is *Letters of St. Paul*, translated by Arthur S. Way; (v.) Lascelles Abercrombie's *Sale of Saint Thomas* was published in 1911. It re-appeared in *Georgian Poetry*, 1911-1912, published in 1912. The Apostle Thomas is bound in the Spirit for India; all hesitancy is removed when he realises he is the bond-servant of his Master; (vi.) William Penn's address *To the Children of Light in this Generation* was written at Worminghurst on the 4th of Ninth Month, 1678. A postscript reads: "I desire that this Epistle may be read in the Fear of the Lord in your several Meetings." It was printed at the time and reprinted in Penn's *Works*.





# THE JOURNAL

## OF THE

### FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C. 2.

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### The Goff Letters

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AFTER Jacob Goff's death William inherited Horetown, and Elizabeth and her five unmarried daughters went to seek a home elsewhere. This may have fallen in with her inclinations, for she says in a rough note for a letter of the period, "My sufferings were such at Horetown that I left it without regret tho' onst the most pleasing spot upon earth to me yet when deprived of it's greatest ornament all seemed striped and really was so to me." Jacob Goff apparently left his affairs in some disorder, and a crossed out sentence in this same rough note perhaps partly explains why. "My Dearest's good natured disposition having led into some difficulties in agusting them" (the affairs).

Elizabeth and her daughters received many invitations for a round of visits before they finally settled down elsewhere. One was from Anne Watson, the widowed sister of William Penrose, who lived with her mother at Waterpark, near Waterford. She says: "My Mother joins me in solicitation thou wilt not deny us one earnest request & that is to come with thy daughters and spend a little time with us at Waterpark. We have a spare room with two beds and part of a bed in our room so we could





make room with great convenience." The accommodation proposed for six people does not strike us as excessive ! Elizabeth apparently did not go to Waterpark, but she went to stay a little at Oaklands, the Sparrow's house, and from there she went to the Sandwith's. Dinah and Arabella meanwhile went to stay with the Wakefields, and Elizabeth writing to the former says :

Last fourth day I accompanied thy kind Uncle and Aunt Sandwith, Charlotte and Lydia to Barnhill, we staid there till 7th day, & thy Aunt Bathed every day at Dunleary Strand, we accompanied her there. Lydia Bathed onst & Charlotte each day, we propose to return there to-morrow & I believe I shall venture to Bathe as my cough is almost intiarly removed & I hope it may be of servis and strenghten my Nervs.

The writers of these letters had a great belief in the beneficial effects of sea bathing. It is, however, rather surprising,—at least to those who know Dublin,—to find that in July, 1814, " Eliza and her dear little boys " had gone to stay in Capel Street for the benefit of the bathing at Clontarf ! Barnhill, and the beauties of Dunleary, are frequently spoken of with great admiration. The Sandwiths were most hospitable people and always had their house full of Friends who had been ill and needed a change and fresh air. There is something very attractive in all we hear of this couple, they seem to have been so kindly and unselfish, always working for others. They both lived to a good old age and passed fifty-nine years in true harmony together. When Joseph Sandwith died in 1831 he was within a few days of ninety-four and at that time Jane was eighty-six.

Eventually Elizabeth settled down with her daughters in Aungier Street, Dublin. Here with the Sandwiths close by, surrounded by a large circle of Friends, and with constant visits from her married children, and her many grandchildren, she passed a happy and interesting old age. She was much troubled with a cough, which was probably of an asthmatical nature. She makes frequent mention of being confined to the house with it, and once says : " The day was very fine & as my cough was tolerably



easey, I did get from under fear, and got out in a hand Chair, which I am thankful for & got no hurt."

We must now return to a more particular account of Elizabeth's six remaining children. First of these comes Charlotte, born 1773. In 1786 she was staying with her aunt, and we read :

Thy daughter Charlotte's company has been truly acceptable to me there can't be a more pleasing Child, has been all this week taken up lerning to spin & performs amazing well requests her duty and Dr love where dew, is herty and well and not quite so fat.

When she was nearly twenty-eight Charlotte married Joshua Edmundson. The match was greatly liked by her relatives and several of the letters mention it with approval. Rebecca Goff says : " It is a match that meets with general approbation, as any I have heard, which is very consoling and strengthening to have the approbation of near relatives. It is no doubt very pleasing to Aunt Sandwith to have Dr Charlotte settled so near her." Charlotte had always been the Sandwith's favourite niece, and had spent most of her time with them. After her marriage they continued their kindness to her and her family, indeed the Edmundson children lived as much at Barnhill as in their own home. Charlotte had altogether three sons and three daughters, and she lost one son and one daughter in infancy. In the letters of 1814 we hear several times that Joshua Edmundson was not well, and in June he was taken seriously ill. Elizabeth says :

He quietly and patiently breathed his last . . . thy dear sister has been wonderfully favoured to separte during the whole trial, he departed with his hand in hers, & she closed his eyes in pace, which is a great comfort. . . . Her children are left under her care Intiarly, & I under stand better provided than we could expect . . . he has left all after his Just debts is paid to thy sister for life which they say is considerable, on which I hope a blessing may be granted, as I believe he was an honest





& Upright man, is regretted by moste & said to have the largest funeral ever seen among friends in Dublin.

Neither of Charlotte's daughters ever married. Her elder son, William, went out to Australia and married there. Her younger son, Joshua, seems to have been the family favourite. "Really," as his grandmother once says of him, "Jos is a moste desireable boy remains as fond of his mother as ever and quite sedate since his Dr father's decease." In 1840 Joshua married Mary Wigham of Edinburgh, and died in 1848. Charlotte Edmundson herself outlived her son by one year.

It was, perhaps, rather hard on Arabella Goff that while Charlotte's match, which took place about the same time as her own, was so greatly liked by the family, her own was quite as much disliked. Arabella wished to marry John Fennel of Cahir, and Elizabeth was greatly against the match, partly because of the relationship, the young people being second cousins, and partly because she did not think that John Fennel was enough of a Friend. The Fennels also were against it.

Arabella is staying with the Wakefields, and Elizabeth writes to Thomas Christy Wakefield and encloses a note for Arabella. She tells Arabella that she will never give in on this matter, and she tells Thomas that she will give in if she must, but not to let Arabella know that. Eventually she had to give in, and Arabella was married from Moyallor, in the same year, 1800. When the deed was done, Elizabeth very sensibly withdrew her objections, and afterwards spoke with affection of John Fennel. The couple had no children. They lived at first at Cottage, Cahir, and afterwards at Cahir Abbey. Arabella does not appear to have been a ready reckoner, for we find a little sum on one of her letters

10d.

10d

3d.

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1. 11d.

She was widowed in 1825 and died in 1846.



Joseph Fade Goff, Elizabeth's younger son, was born in 1780. He was educated at Forster's school near Tottenham, and we find that William Penrose took him over and left him there. On his return he reported to the Goffs that Joseph had a very affectionate, sympathetic mind. We have a letter from Joseph while he was at school. It is written in the most beautiful copperplate, and has a postscript, "I am, thank Providence, preserved in health." When he was twenty-one Joseph married Elizabeth, William Penrose's daughter by his first wife. Joseph writes to his mother: "'Tis with heartfelt pleasure I inform my dearest Mother that on 3rd day my darling Eliza and I were united—she performed remarkably well, I believe they seldom heard a Woman spake better." Joseph and his wife set up in a house called Brunswick, but their happiness was shortlived. Elizabeth died in the October of the following year, and was buried on the anniversary of her wedding day. Afterwards Joseph joined the Yeomanry and left Friends for a time but later on was united with us again. He married, for his second wife, Anne Grogan Morgan, and they lived at Raheenduff, near Horetown. Rebecca Goff says of Anne: "Thou knows she has not much strength of mind." Joseph died in 1826 from the effects of a shooting accident, leaving one son and one daughter, neither of whom had children.

After Elizabeth settled in Dublin, Dinah seems to have spent a good part of her time visiting her married sisters and other relations. Elizabeth writes frequently to her, pleasant chatty letters, full of innocent gossip about the large circle of Dublin Friends, and her own very large connection. Elizabeth had at this time sixty direct descendants, and she kept well in touch with all of them. She must, I think, have got on particularly well with young men, for her grandsons-in-law all seem to have had a great affection for her. Jonathan Pim, for instance, in the days when he was courting her granddaughter Elizabeth Goff, used frequently to drink tea with her and talk over his plans. She calls him "a steady Valuable young man, exemplery in appearance and practis" and thinks that he will make "an exelant Husband & an agreeable Companion for dear Eliz<sup>th</sup>."





I do not think that Elizabeth was very well off. In 1809 in a letter to Dinah who was staying at Horetown with the William Goffs, for the marriage of one of their daughters, she says :

Present my dear love to thy Brother & Sister Goff, tell them I wish them every comfort on the increase of Union in their family, as I do permanent Happiness to these dear Children, having no earthly mains to offer I hope I am thankfull that I can offer my sincere love and best desires.

Elizabeth was a very faithful member of the Society. As long as it was at all possible for her to do so she was a diligent attender of Meetings, and it was a real cross to her when her cough prevented this. Once when writing of some very acceptable ministry she says : " Indeed, my Dear, I do not think myself fit to write of the subject, not being able to sit or to worship among my friends, the Lord only knows my Heart, in whome is my Trust in this life and that to come." She was very anxious that her grandchildren should take their proper places in the work of the Society. She writes to Dinah when at Moyallon : " Give my love to Thos. who I hope conducts steady in his dear Father's absens. I wish him to walk steady and become a Usefull member in the Truth as Professed by us." Once when she heard that a granddaughter was likely to marry out, she wrote her a most agitated letter with the pathetic signature, " thy much tried Grand Mother."

Another rather severe letter is to her granddaughter, Anne Lecky, and is on the duty of getting married when a suitable man presents himself. Anne had reached the age of twenty-six years, and now that she has received a proposal was not accepting it as quickly as her grandmother thought she should. She is afraid Anne is inclined to be lazy and selfish and hopes she " may be favoured to see beyond selfish desires, which may lead to remain longer in a single stait than best wisdom sees meet." " Every state," as she truly says, " produces its trials," and she appears to think that Anne's mother's consent and " the approbation of her near connections," make it incumbent on her to undertake the trials of a married life.





Also Anne's marriage may be "a mains of strength to other of thy sisters, when it pleases Providence to call in like manner for their exertion, and enlargement in this life which cannot be attained so fully without a companion." Altogether marriage seems to be looked on as a rather unpleasant duty!

We have no letters for the last three years of Elizabeth's life, but we know from *Divine Protection* that she died in Dublin in the seventy-eighth year of her life, in perfect peace. Her illness was short and her last words were to Dinah, "May the blessing of the everlasting hills surround thee, my dear child, when I am gone."

After her death Hannah and Dinah had a house at Ranelagh and here Hannah died in 1838. Dinah moved to England and died and was buried at Bristol in 1858. Lydia married at the age of fifty, Simeon Lamplier, M.D. The Lampliers lived at Waterford, and in 1839 Lydia was left a widow. She died in 1844, aged seventy-three.

One cannot help being struck with the large part that the Society filled in the lives and minds of the writers of these letters. It is saddening at the present day to read of the large gatherings for Yearly and Provincial Meetings, the country Meetings, then so well filled, now empty and closed, the many Friends' houses with their ready hospitality, now held by other owners,—and one wishes that by a stroke of a magician's wand one could restore again the Society as it was in the Ireland of that time. On the other hand we notice the comparative emptiness of these people's lives, and the entire lack of any organised work for others such as we all undertake now. If it be a fact that intimate letters betray character, then the character of the Goff family must have been particularly good. There is not one cross or ill-natured letter in the series or one nasty remark. They impute no ill motives to any one, and they all speak a language of thoughtfulness and affection, but they seem to have had singularly few interests or amusements. There are no allusions to charitable works, not a book is mentioned, or a flower, or a garden. On the other hand they had constant



visitors and could talk over the latest family news with them. With the exception of business failures—due to the war—there is no allusion to outside affairs. The family and its concerns seem to have satisfied them for conversation, and indeed if they talked it over thoroughly, the size of the immediate family, and the ramifications of its connections, would have left little time for any other conversation.

The writer feels that she has given a very inadequate account of what is an extremely interesting collection of letters, but she would ask her readers, in the words of a postscript to one of the last of Elizabeth Goff's letters, to "Excuse all errors from so wake a scribe."

S. HILDA BELL.

*Solitude, Lurgan,  
Ireland.*

#### CHILDREN OF JACOB AND ELIZABETH GOFF

1. ELIZABETH (1760-1841). Married John Lecky, of Ballykealy. Her daughter, Elizabeth, married John Watson, of Kilconnor, and her daughter, Elizabeth Lecky Watson, married Joshua John Strangman, of Summerland, Waterford. From them descended the Strangman family of Shanagarry, Ballycotton, Co. Cork.

2. WILLIAM (1762-1840). Married Rebecca Deaves. Their eldest daughter, Rebecca, married Francis Davis, of Waterford. Her son assumed the surname and arms of Goff and from him come the Strangman Davis Goff family.

Their daughter, Elizabeth, married Jonathan Pim, of Bloomsbury, Monkstown, and from her come the Pim family of Lisnagarvey, Lisburn; a daughter of Elizabeth married Sir John Barrington.

Their daughter, Arabella, married Jonathan Pim, of Summergrove, Mountmellick, and has many descendants.

Their daughter, Mary, married Thomas Harvey, of Youghal, and their daughter, Margaret, married Joseph Clibborn, of Anner Mills.

3. MARY (1764-1785). Married James Forbes. Daughter, Elizabeth, No descendants.
4. DINAH (1765-1781).
5. SARAH (1766-1801). Married Richard Sparrow. Four daughters survived. One, Elizabeth, married Samuel Penrose and had a son. No descendants among Friends.





6. HANNAH (1767-1838). Unmarried.
7. JANE (1768-1836). Married Thomas Christy Wakefield. From her come the Richardson family of Moyallon.
8. ANNE (1771-1795). Married William Penrose. From her come Penroses of Kilkenny, not Friends.
9. LYDIA (1771-1844). Married Simeon Lamphier. No descendants.
10. CHARLOTTE (1773-1849). Married Joshua Edmundson. From her come the Edmundson family.
11. LUCY (1774-1796). Married Joseph Pike. Her daughter, Elizabeth, married Joseph Bewley, and their son, Samuel, lived at Sandford Hill, Dublin. No descendants among Friends.
12. ARABELLA (1779-1846). Married John Fennel. No descendants.
13. JOSEPH FADE (1780-1826). Married Elizabeth Penrose and Anne Grogan Morgan. No descendants.
14. DINAH WILSON (1784-1858). Unmarried.

There was a century, wanting two years, between the birth of the eldest child and the death of the youngest.

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FLUSHING OAKS.—Francis Thompson of Croydon, has presented to D an urn-shaped article made from the white oak-tree at Flushing, Long Island, under which George Fox preached, in 1672. This interesting article was presented by Lydia Williams Longstreth Price (1801-1843)<sup>1</sup>, of Philadelphia, to her sister, Susan Morris Longstreth Thompson (1802-1856) and by her to her son, Francis Thompson, the present donor. Lydia Price received it from Sarah Hicks in 4mo. 1842.

<sup>1</sup> There are portraits of Lydia Price and her husband, Richard Price (1794-1865), a foremost merchant of Philadelphia, in *The Longstreth Family Records*, 1909 (copy in D. presented by F. Thompson).

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WILLIAM ALLEN, F.R.S. AND FLY-FISHING.—Sir Humphry Davy (1778-1829) to William Hasledine Pepys (1775-1856), 2nd April, 1808:

"I have proposed that we should leave town at about 5 or 6 on Monday morning. Sleep at Foot's Cray and try fly fishing there. Will you arrange with Allen whom we must initiate in the vocation of the Apostles, as he wants nothing else to make him perfect as a primitive Christian and a philosopher."

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RECKLESS OF NOTTINGHAM (v., vi., vii., x.).—"One of our companions was a person of the name of Reckless who informed me that he was a descendant of the sheriff of that name, formerly of Nottingham, and mentioned by George Fox in his Journal. This family have increased in number and consequence since coming to America, and have founded a town which bears their name." Robert Sutcliff's *Travels in America*, 1811, p. 278—New York State, Ninth Month, 1806.



# Nathaniel Morgan and the Duke of Gloucester, 1822

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## DIARY OF NATHANIEL MORGAN

24<sup>th</sup> of 8<sup>mo</sup> 1822. Duke of Gloucester came to Ross & lodged at y<sup>e</sup> King's Head.

25<sup>th</sup> 8<sup>mo</sup>. This morning y<sup>e</sup> Duke of Gloucester went to see the "Man of Ross'" house. I saw him about y<sup>e</sup> Saracen's Head, & asked him if he would like to see an original painting of y<sup>e</sup> "Man of Ross" I would shew it him with pleasure, he signified he should, & seemed well *pleased with my noticing him*. He immediately asked me if I was a native of this place. I said "Yes," & that my Father was living now in his 90<sup>th</sup> year, & that his father & grandfather were all residents in this town, & other anecdotes of them, that they were all members of the Society of Friends. He asked me if I knew William Allen, I replied "yes."

He spoke most highly of him. I told him of the death & burial of his wife which he had not heard of. I told him of his going to Russia, which he well knew.

He asked me if I "knew Elizabeth or Betsy Fry," he said "she was one of y<sup>e</sup> brightest ornaments of her sex," & I think said "She would be an ornament to any Society."

He asked me if I knew Thomas Clarkson, though he was not a member of our Society, & spoke of the great good of his labours. He asked me if I knew George Harrison. I said "very well" and that he was a very excellent man & one of our greatest legislators; he spoke very highly of him, & that he was one of y<sup>e</sup> first in Slave Trade, which I had forgotten myself.

I told him of y<sup>e</sup> Emperor going to our Quaker Meeting in London & wishing to see Allen & Wilkins [on] after & spending an hour with them. He said he well knew it. I told him of my ancestors being fined for holding a meeting in Ross at y<sup>e</sup> time of y<sup>e</sup> Conventicle Act, & that they on being turned out of it sat in y<sup>e</sup> streets to worship God, & that their goods were sold for such behaviour. He



asked me if such losses were made up to them. I said "not anything of y<sup>e</sup> sort was done," or to that effect. I told him then that I & my Father had refused to pay y<sup>e</sup> Income Tax on account of War, & had refused it on its first coming out, & withstood it 16 years, except when Peace was declared, & that our goods were sold by auction to pay it. This seemed to excite his curiosity, & made a stand to hear further, on y<sup>e</sup> steps above y<sup>e</sup> engine, going down to y<sup>e</sup> river; asking me if we got anything by that, meaning, was anything refunded by y<sup>e</sup> Society for such suffering. I immediately replied, "Yes, Peace of Mind, which was worth all." I told him I believed there was not 6 in y<sup>e</sup> kingdom as had done so & that I myself had brought y<sup>e</sup> subject many times before y<sup>e</sup> Yearly Meeting in London, & could never be once well seconded or supported; this seemed to him a matter for surprise, saying "Do you say, you brought it forward, & no one seconded it?" I said, "Yes, few saw it from y<sup>e</sup> same point of view." I told him we had written y<sup>e</sup> Commissioners saying we would suffer loss of goods, fine, or imprisonment rather than pay it, it being specifically collected for war, & that if for any other purpose we would most willingly pay it, it being the most just mode of raising money, as had been adopted. . . .

He then parted with me, shaking hands on y<sup>e</sup> banks of y<sup>e</sup> river, in y<sup>e</sup> most friendly manner, I telling him I hoped y<sup>e</sup> Lord would bless him. When he got on board of y<sup>e</sup> boat which was Old James Evan's he was saluted from y<sup>e</sup> shore by y<sup>e</sup> multitude who was highly gratified when he most kindly acknowledged their attentions.

Nathaniel Morgan, the artless author of this Diary was a banker, living at Ross-on-Wye, in Herefordshire.

He was born in 1775, married Sarah Taylor of Ruxton in 1806, and died in 1854. In recognition of his philanthropic activities and his services in the cause of education, the gentlemen of the County subscribed to have his portrait painted by Lucy. It was given to Ross School, but it has now come into my possession.

MARGARET SEFTON-JONES,  
Great great niece of Nathaniel Morgan





## Seekers Become Quakers

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In Besse's *Sufferings* (i. 237) we find the following description of the world of Seekers at the opening of the Quaker propaganda :

**A**MONG the Records of this County [Hampshire] we find a Paper supposed to be writ by Richard Hubberthorn [1628-1662], which, containing a lively Description of this religious People, at their first Appearance in England, we think worthy the Reader's Perusal, viz. :

"A short and true Relation of the People called Quakers in their first arising to bear Testimony in England.

"They were a People that from their Infancy or Childhood (many of them) had earnest breathing Desires after the Living God, and to know him, sparing no Labour, neither omitting any Opportunity, in which they expected their Desires might be answered, being very tender in their Way, and also zealous for Religion, but still according to the Gift of their Knowledge: Never of a bitter Spirit, nor desirous to persecute any for Matters of Religion, but of a gentle, teachable Qualification and Disposition, being willing to learn any Thing of the Knowledge of God, from any that had learned it of the Father, and also willing to teach others any Thing which they had received, their Minds being wholly devoted to God's Service, and the Knowledge of his Ways; they having passed through many Professions of Religion, following that Rule of the Apostle to *try all Things, and hold fast that which is good*, and being not willing to deny any Ordinance or Worship, till they had a certain Evidence from the Spirit of God, that his Spirit, Power, Life and Presence was not in it. They thus walking in the Sincerity of their Hearts, in their honest Conversation before the Lord, he answered their Desires, and did reveal the Mysteries of his Kingdom to them, and did cause his Light to shine in their Hearts, whereby they saw the Darkness that had covered the Earth, and the gross Darkness that



had covered the People, and by his Light they were led through Darkness, as the Prophet *Joel* witnessed.

"The first Time that the Name *Quakers* was given them, was in the Year 1650, by one that was envious against them, and in Derision gave them that Name."

## "Concerned in ye Late Warre"

The following is taken from the Somersetshire Q.M. Books:

**I**T is desired by friends of this meeting y<sup>t</sup> y<sup>e</sup> testimony following ag<sup>t</sup> Tho Plaice in pticular, & any others p<sup>o</sup>fessing truth, y<sup>t</sup> have bin concerned, in y<sup>e</sup> late warre, contrary to o<sup>r</sup> Christian p<sup>o</sup>fession, be recorded: And Jasp Batt Christopher Holder, Tho<sup>s</sup> Powell, W<sup>m</sup> Liddon & John Hipsley, are desired to draw some copies thereof, & to make it publike as in y<sup>e</sup> wisdom of God they see meete, y<sup>e</sup> testimony following:

Whereas Thomas Plaice of Edington in y<sup>e</sup> County of Som<sup>st</sup> haveing formly p<sup>o</sup>fest y<sup>t</sup> principle, & walkt in y<sup>e</sup> way w<sup>ch</sup> y<sup>e</sup> people called Quakers p<sup>o</sup>fesse, & walke in, w<sup>ch</sup> is to love god above all & o<sup>r</sup> Neighbour as o<sup>r</sup> selves; & to do unto all men as we would they should do unto us: And to be subject to y<sup>t</sup> Gov<sup>mt</sup> & those Gov<sup>ners</sup> w<sup>ch</sup> God hath set ou<sup>r</sup> us, And where we cannot conscientiously actively obey; patiently & passively to suffer, According to y<sup>e</sup> antient doctrine of Christ Jesus & his Apostles, as we have alwayes declared since ye lord called us to this principle, & way w<sup>thout</sup> resistance.

And whereas y<sup>e</sup> s<sup>d</sup> Tho: Plaice did appeare very active & conv<sup>rsant</sup> in y<sup>e</sup> late Duke of Monmouths Army (as we are Credibly informed altho not in Armes) And in coming to y<sup>e</sup> house of Cap<sup>t</sup> Durstan in Catcot w<sup>th</sup> a pty of y<sup>e</sup> s<sup>d</sup> Army in a treacherous way, as if they had bin of y<sup>e</sup> Kings pty, & he their prisoner, w<sup>ch</sup> s<sup>d</sup> pty tooke away Armes, & other things from y<sup>e</sup> s<sup>d</sup> Cap<sup>t</sup> (as is testified under his hand); By w<sup>ch</sup> he hath manifested his back-slideing from y<sup>e</sup> s<sup>d</sup> peacable principle; & turning out of y<sup>e</sup> way





w<sup>ch</sup> he sometimes p<sup>f</sup>est & walked in, to y<sup>e</sup> great grieve, trouble, & offence of y<sup>e</sup> s<sup>d</sup> people.

Now on considera<sup>o</sup>n hereof, we do (on y<sup>e</sup> behalfe of y<sup>e</sup> people called quakers) testifie, & declare: That we utterly disowne y<sup>e</sup> afores<sup>d</sup> practises of y<sup>e</sup> s<sup>d</sup> Tho. Plai<sup>c</sup>e: And y<sup>t</sup> he is greatly revolted & backslidden from, & turned out of y<sup>e</sup> way w<sup>ch</sup> y<sup>e</sup> s<sup>d</sup> people still owne, & walke in; And thereby hath excluded himselfe from their felowship & Christian society; & therefore is disowned to be of us, & y<sup>t</sup> in such his undertakeings he hath given way to y<sup>e</sup> tempta<sup>o</sup>ns of y<sup>e</sup> evill one & gon contrary to y<sup>t</sup> testimony w<sup>ch</sup> god hath given us to beare, & so he ought to beare his owne Judgm<sup>t</sup> for y<sup>e</sup> same.

And this have we given forth for y<sup>e</sup> clearing of trueth & them y<sup>t</sup> walke in it: And we do farther testifie, y<sup>t</sup> we still adhere to o<sup>r</sup> antient principle, not to seeke for deliverence by carnall weapons w<sup>t</sup> ev<sup>r</sup> o<sup>r</sup> sufferings are, or may be; but looke unto y<sup>e</sup> lord from whom salva<sup>o</sup>n comes: who will save us not by sword nor speare but by his owne spirit. And for any others y<sup>t</sup> have formly made a p<sup>f</sup>ession of o<sup>r</sup> principle & way as afore declared, & have taken up Armes, or assisted w<sup>th</sup> horse, Money, or Ammuni<sup>o</sup>n in y<sup>e</sup> late Warre, we do testifie y<sup>t</sup> therein they are turned from y<sup>e</sup> s<sup>d</sup> way & principle, & are disowned by us, as gon from o<sup>r</sup> Christian society: And cannot againe be owned by us, but as y<sup>e</sup> lord may give them time & space of repentance, & they repent accordingly. Given forth at o<sup>r</sup> q<sup>u</sup>ly meeting y<sup>e</sup> 24<sup>th</sup> of y<sup>e</sup> 7<sup>th</sup> mo: called September 1685.

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"I have often noticed, in reading the lives of eminent Friends, servants of the Lord, that the mention of *this part* [business concerns] of their obligations, has been omitted, either by themselves, or by those who compile the accounts; but to me it seems to be implied in the second of the two commandments . . . 'Thou shalt love thy neighbor as thyself' . . . Do not the obligations growing out of these two commandments require the faithful performance of both religious and secular duties."—*Life of Samuel J. Levisk*, 1896, p. 122.

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"A certain Headmaster wrote on a School Notice Board the intimation that he was to lecture on a particular evening on the subject 'Our Eyes and what we see through them.' He was surprised and set a-thinking, to find a wide-awake youth had added—'Or, our Pupils and how they see through us.'"—*History of Wigton School*, 1916.



# Record of Friends travelling in Ireland 1756-1861

*Continued from page 59*

1828

Cornelius Hanbury, London; Thomas Frankland, Liverpool; Bevington Gibbins, Wales; Robert Alsop, Malden; James Marriage, Malden; Rebecca Christy, London; Sarah Waite, London; Sarah Grubb, Chelmsford. (N.B.—The foregoing attended but few mgs. except the Yearly Mg.) William Flanner, Mount Pleasant, Ohio; Isaac Hadwen, Liverpool.

1829

Joseph Clark, Somersetshire; John Dymond, Devonshire; Jonathan Backhouse, Hannah C. Backhouse, Darlington; George Withy, Melksham; Thomas Brown, Cirencester; Richard Barrett, London; Barnard Dickinson, Coalbrookdale; Elizabeth Robson to the Y.M.; Joseph Metford, Bath.

1830

George Withy, Melksham; Isaac Stephenson, Manchester (he died near Grange); Edward and Anna Carroll, Liverpool, and Samuel Tuke, York, to the Y.M.; Joseph Allen, Essex; Thomas Clark, Somersetshire.

1831

Thomas Clark (here since last year); William Rickman, George Withy, Solomon Chapman, Sunderland, John Pease, Darlington, Daniel Wheeler, to the Y.M.; Jonathan Taylor, Ohio (he died at Kilnock); Christopher Healy, Pennsylvania.

1832

Christopher Healy (since last year); William D. Crewdson, Robert Jowitt, Edward Pease (Elder), Josiah Forster (Elder), Joseph T. Price (Elder), part of a Committee of London Y.M. appointed to visit Great Britain and Ireland; William Gundry, Calne, to Y.M.; Elizabeth Kidd, Middlesex; Mary Fell, Middlesex; Elizabeth (Joseph) Fry, London; Elizabeth Fry, London; John Wilbur, Rhode Island; Charles Osborne, Indiana.



1833

William Rickman and Joseph Hopkins, Lincolnshire, to the Y.M.; Richard Burlingham, Worcestershire; Stephen Grellet, Pennsylvania; John Pease, Durham.

1834

John Pease (here since last year); Sophia Pease, his wife; Elisha Bates, Ohio, Stephen Grellet, William Allen, London, Daniel P. Hack, Sussex, Anna Braithwaite, Junia Price, Wales, to Y.M.; Elizabeth Robson, Liverpool.

1835

John Warren, State of Maine; Lydia Sutton, Alexander Dirkin, Samuel Capper, to Yearly Meeting.

1836

Anna M. Thorne, State of New York; Elizabeth Fry, Elizabeth J. Fry, Plaistow, Abigail Dockray, Manchester, Thomas Frankland, Liverpool, to Yearly Meeting.

1837

Junia Price, Wales; Benjamin Seebohm, Bradford, Yorkshire; Sarah Nicholson; Sarah Taylor; Grover Kemp, Brighton; Joseph John Gurney, Richard Burlingham, Lydia A. Barclay, John Backhouse, to Yearly Meeting; John F. Marsh, Croydon.

1838

Thomas Frankland, to Y.M.; George Richardson, Sunderland.

1839

Richard Burlingham, Worcestershire; Sarah Grubb, Sudbury; Jonathan Backhouse, Hannah C. Backhouse; Samuel Fox, Tottenham; Caroline E. Parken, London; Rebecca Sturges, Cordelia Bayes, Mary Ann Bayes, Norfolk, to Yearly Meeting; Grover Kemp, to Dublin; Edwin Octavius Tregelles, Plymouth.

1840

Richard Burlingham, Ann Burlingham, William Forster, John Pease, Sarah Harris, Yorkshire, Celia Wilcox, to Yearly Meeting; Alexander Dirkin, Yorkshire; Cordelia Bayes, Norfolk; Abigail Dockray, Manchester; Anna Carroll, Birmingham; Anthony Wigham, Scotland; Joseph Allen, Essex; Sarah Squire, St. Ives.





1841

Sarah Squire (here since last year); Richard Barrett, Croydon; Thomas Pumphrey, Ackworth; Priscilla Green, Essex; Hannah C. Backhouse, Ann Priestman, Yorkshire; Isabel Casson, Yorkshire; Samuel Capper, Bristol.

1842

Sarah Squire (since last year); Mary Tanner, Sidcot; Anna A. Jenkins, Providence, Rhode Island; William Backhouse, to Y.M.; Celia Wilcox, Yorkshire; Daniel P. Hack, Brighton; Samuel Capper, Bristol; Rebecca Collins, nr. London; Mary Fox, Wellington.

1843

Sarah Squire (since last year); Celia Wilcox, Yorkshire; James Backhouse, Hannah C. Backhouse, and Maria Fox, to Y.M.; Samuel Capper, Bristol; William Forster, Norwich.

1844

Priscilla Green, Essex; Dougan Clark and Asenath Clark, North Carolina; Anna A. Jenkins, New England; Richard F. Foster, Yorkshire; Benjamin Seebohm, Sarah Orde, John R. Seekings, Birmingham, to the Yearly Meeting; Sarah Emlen, Pennsylvania.

1845

Lindley Murray Hoag, New England; Sarah Emlen, Dougan Clark, Asenath Clark, William Dent, Yorkshire, Anthony Wigham and Hannah C. Backhouse, to the Y.M.

1846

Samuel Capper, Bristol; Robert Lindsey, Yorkshire; Priscilla Green, Essex; Mary Nicholson, Whitehaven; Martha Thornhill, Yorkshire; Cornelius Hanbury, London, Elizabeth Hanbury, London, and Samuel Tuke, York, to the Y.M.

1847

John Hodgkin, Tottenham; Isaac Robson, Yorkshire; William Ball, Kendal, Mary Stacey, Tottenham, to Y.M.

1848

Richard F. Foster, Yorkshire; James Jesup, Essex.

*To be continued*



## A Tract Attributed to George Fox

IN 1659, Edward Burrough, after a missionary visit to Dunkirk, published an Epistle to the English soldiers quartered there, which from its warlike spirit and incitements to a crusade against Pope and Inquisition has called forth the gentle reprimands of Quaker historians from Sewel onwards.<sup>1</sup>

This Epistle is well known: a curious fact, not easy to explain, is its similarity to an anonymous tract attributed to Fox, which also belongs to the year 1659. This is an eight-page pamphlet entitled: *To the Councill of Officers of the Armie, and the Heads of the Nation, and for the inferior Officers and Souldiers to read.* It is signed "F.G.," but the copy at the Friends' Reference Library is endorsed in pencil in a later hand: "G.F. 1659," and at some time in the eighteenth century it was bound up in a volume of tracts mainly by Fox.<sup>2</sup>

Opening abruptly, "O Freinds, do not Rule with your own Reason!" the writer goes on to plead against oppression and persecution of all kinds. Friends have suffered "this seven or eight years" in England, and now they are enduring fresh cruelties under "the new Inquisition set up in New-England." An animated description is given of the persecution of Friends in their worship, and in private life:

"And many valiant Captains, Souldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been said among you, That they had rather have had one of them, then seven men, and could have turned one of them to seven men; who because of their faithfulness to the Lord God, being faithful towards him, it may be for saying *Thou* to a particular [single person], and for wearing their hats, have been turned out from amongst you."

Appealing to the army, which had acted as the agent of persecution, the writer declares:

"Had you been faithful to the power of the Lord God which first carried you on, you had gone into the midst of *Spain*, into their land, to require the blood of the Innocent that there had been shed; and commanded them to have offered up their Inquisition to you, and gone over them as the winde, and knock't at *Rome's* gates before now, and trampled Deceit and Tyrants under, and demanded the Pope himself, and have commanded him to have offered up all his Torture-houses and his Wracks, and Inquisition, (which you should have found as black as hell), and broke up the bars and gates where all the just blood hath been shed, which should have been required: And this you should have required, and this you should have seen done in the power, when you had been the dread of all Nations, you had been a dread to them, and should have set up a

<sup>1</sup> Burrough, *Works*, 1672, pp. 537-540. "To the English Army, to Officers and Souldiers."

<sup>2</sup> The Tract is numbered i. 56 in D. Miss Brailsford discusses it in an article in the *Contemporary Review*, November, 1915, "Cromwell's Quaker Soldiers," but attributes it to the year 1657, at the time of the "purge" of Quakers from the Army. The allusion to New England makes this date almost impossible, and the writer mentions the Quaker evictions from the army as one incident only of a long persecution.





Standard at *Rome*. And then you should have sent for the *Turks'* Idol, the *Mahomet*, and plucked up Idolatry, and cried up Christ, the only King and Lord."

At the close of the tract the exhortation is repeated :

"And if ever you Souldiers and true Officers come again into the power of God which hath been lost, never set up your Standart until you come to *Rome*, and let it be atop of *Rome*, then there let your Standart stand, and look at the power of the Lord God, and never heed gold or silver, for the power of the Lord will give you enough."

Compare this with Burrough's exhortation to the soldiers at Dunkirk to take no rest

"till you have visited *Rome*, and inquired after and sought out the Innocent Blood that is buried therein, and avenge the Blood of the Guiltless through all the Dominions of the Pope: the Blood of the Just it cryes through *Italy* and *Spain*, and the time is come, that the Lord will search it, and seek it out, and repay it; and it would be to your honour to be made use of by the Lord in any degree. . . . It is the Lord's Work, I know, to make men truly religious; but yet the Lord may work by you, to break down the Bryars and Thorns, and Rocks and Hills, that have set themselves against the Lord."

And at the close of his Epistle he urges them to "seek the Glory of the Lord and the Freedom of the Oppressed; and in that you will be blessed and prosper, till you have set up your Standard at the Gates of *Rome*."

Yet "F.G." if not Burrough, evidently believes that the "power of the Lord" would have accomplished his ends without violence and bloodshed, for on another page he says that those obedient to Christ love their enemies, and only one "out of truth, a worshipper, will kill and compel and persecute to death, to worship." Again in the closing passage immediately before the reference to the "Standart" at *Rome*, he says:—

"Stand in that in which there is peace, the Seed, Christ, which destroyeth the Devil, the author of wars, strifes, and confusion," and exhorts the soldiers to do violence to no man nor be like blind persecutors "for persecution was always blind."

It seems impossible either to prove or disprove the authorship of Fox. The handwriting of the MS. index to the volume of Tracts is apparently that of Joseph Besse, which would carry the attribution to Fox back to the early eighteenth century. It is noted under Fox's name in Joseph Smith's *Catalogue of Friends' Books*, but in this he was probably following the pencil endorsement on the tract itself. On the other hand, I have not found its title in two very careful and elaborate chronological indices to Fox's works, made either during his life-time or immediately after his death, and now in the Friends' Reference Library. The style of the tract is not altogether characteristic of Fox, and in some points more resembles that of George Fox "the Younger," particularly in the elaborate conclusion:

"From a Lover of peace, and all souls, who stands in the Election before the world began,

F.G."



One sentence almost implies that the writer had been a soldier (as Fox "the Younger" had been)—"thousands of us went in the front of you, and were with you in the greatest heat." This lesser Fox too, in his acknowledged writings, showed some interest in the political changes of the year between the death of the Protector and the restoration of Charles, and the writer of this tract declares

"What a dirty, nasty thing it would have been to have heard talk of a House of Lords"!

The signature "F.G." however, or its manuscript equivalent "ff g," is not known to have been used by Fox "the Younger," while, though rare, it does occur in some of Fox's pamphlets and letters, notably the declaration to Cromwell in 1654, preserved in the *Cambridge Journal*.<sup>4</sup>

The tract has no publisher's name. On the whole I am inclined to think it may be a *resumé* of recent utterances and writings of several leading Friends made for the benefit of the army by an ardent follower (possibly George Fox the Younger?) without their knowledge. This would explain its echoes and inconsistencies. The passages about Spain and the Pope resemble Burrough's Epistle too closely to be mere coincidences.

MARGARET E. HIRST.

5, High Street, Saffron Walden.

<sup>4</sup> *Cambridge Journal*, i. pp. 161-2.

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"THE parents of Peter were modern young people. . . . His father came of an old Quaker stock. Quakerism in its beginnings was a very fine and wonderful religion indeed, a real research for the Kingdom of Heaven on earth, a new way of thinking and living, but weakness of the mind and spirit brought it back very soon to a commoner texture. . . . Peter's great grandfather, the West of England cloth manufacturer, was an emotional person with pietistic inclinations. . . . Religion was his only social recreation, most other things he held to be sinful, and his surplus energies went all into the business." *Joan and Peter*, by H. G. Wells, 1918, p. 2.

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*Findings from the Book of Discipline of the Society of Friends and Questions thereon* is the title of a pamphlet consisting of extracts from Part II, Christian Practice, 1911 (Ethel M. Ashby, Brendon, Red Hill, Surrey, *et al.*). The headings are "On Meetings for Worship," "On Responsibility for Meetings for Worship," "On the Call and its Claims," "On Conscience," "On War," "On Marriage, Home, and Simplicity," "On Wrong Doing," "On Other Races."



## As Others See Us

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### SILENCE IN CHRISTIAN WORSHIP

" . . . For nearly three centuries the members of the Society of Friends have been trying to show to the rest of the world the place of silence in Christian worship ; and now, at last, men who in things ecclesiastical are separated from them by a whole diameter are beginning to ask themselves if the time has not come when the Quaker ideal of worship should be used to enrich the life of the whole Christian community. True, one swallow does not make a summer, but Mr. Hefher's book [*The Fellowship of Silence*] is no solitary sign ; on every hand the feeling gains ground that our ordinary services, with their uninterrupted course of praying, reading, singing, and preaching, need to be modified to make room for that quiet waiting upon God which, as the Psalms remind us, is so real an element in all true worship. Only within the last few days I have come across the notice of a fourteen days' ' Quiet Time Mission,' conducted by the pastor of a Methodist Church, who gave addresses on ' The Power of Silence.' For Methodists this is a new type of ' mission ' indeed ; and when even the most vocal of the sects finds itself constrained to walk in the ways of George Fox, the Quaker may well feel that his long plea for wordless worship is at last bearing fruit. G. J."

From the *Manchester Guardian*, 14th November, 1917.

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### VOTING AND PRAYING

" . . . At present, Church assemblies habitually decide by voting, and the will of the majority becomes effective. Yet it should be recognised that this whole procedure is a second-best. There is a method known to the Society of Friends and to various religious movements by which on almost all great issues unanimity can be confidently secured. It is the method of corporate waiting upon God. We understand that in the Society of Friends the member appointed to speak for the meeting is able with complete assurance at a certain point to say that the sense or judgment of the meeting is so and so. There are never any votes taken ; there is no defeated and discontented minority ; the entire Society gathered together in one place waits for the guidance of the Holy Spirit, and nothing is decided until all are brought to the same judgment. In our Church assemblies the temper is something quite different. There are, indeed, prayers at the outset, and the assembly is dismissed with the Divine blessing ; but very shortly after the prayers are finished the atmosphere is liable to be exactly like that of any secular gathering. . . .

" Of course, there will always be a place for voting in order to obtain a rapid settlement of those detailed questions which must be settled one





way or another, but have no real importance. In these decisions there is no spiritual significance, and it would be foolishly pedantic to spend time which is owed to God's service in waiting for spiritual guidance upon them. It is on all fundamental matters that the method that we have described should be applied. The Society of Friends has been keeping it alive for all Christendom. Many small groups have lately been learning from them. But if the whole Church is to practise it, all members of the Church must be entirely dominated by the passion to do the will of Christ; and this must be the passion to do what Christ shows us to be His will, and not the passion to do what we independently suppose that His will is likely to be."

From the *Challenge*, 14th December, 1917.

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## Gleanings from the Minutes of Philadelphia Monthly Meeting, 1700 to 1711

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THE following are copied from Minutes as printed in volume vi. of the *Publications of the Genealogical Society of Pennsylvania, 1915-1917*:

### CARE FOR CHILDREN AND YOUTHS

"It is laid before this meeting that the Youth amongst friends, have too much liberty to wander on first day's in the evening. In order to prevent which for the future, It was proposed that there be appointed three, four or more evening meetings at several private houses on first-days."

"It is agreed by this meeting that four friends be appointed every month to look after the children that are disorderly, or kept out of the meetings on first days."

"... are desired to see that the Children, and such other persons that are out of the meeting, near the meeting house on first days may be persuaded to keep in the meeting, and be orderly."

"There being a Complaint made that the youth among friends do not behave themselves orderly in and during meeting time, for preventing thereof for the future ... are desired to sit in the Gallery, with them in the forenoon, and in the afternoons friends are desired to make their children sit by them, & so continue their care therein until the next monthly meeting."

"The friends appointed to take care of Nathan Shenton's children and Estate, Report they have placed out the children they hope to good places, and they are all provided for, Except the young one which they have put out to Nurse, and hope there may be enough left to discharge the Expense of it."



## THE POWDERED PERIWIG

"The friends appointed to Enquire into the conversation & clearness of Abraham Scott, report that they cannot find but he is clear in relation to marriage & debts, but as to his orderly 'walking amongst friends, they cannot say much for him on that account. Yet upon his appearance before this meeting, making some acknowledgment of Extraordinary powdering of his perriwig which is the chief thing friends had against him & hoping to take more care in the future . . . [certificate granted]"

## THE OUTGOINGS OF ABRAHAM BICKLEY

"A paper from Abraham Bickley condemning his folly in casting Quoits . . . was read."

"Abraham Bickley [*et al.*] having been dealt with for being at a marriage in this town that was accomplished out of the unity of friends, and not giving the friends such satisfaction as Truth required, therefore they were desired to be at this meeting, and being present, they all say that they are sorry they have given an offence to the Church & hope never to give any more, by being present at any such disorderly marriages."

There are numerous entries of declarants of marriage-intentions and of removals in and out of the old world and the new—one certificate of removal was withheld because the Friend applying "seems not willing to pay a subscription towards the school, which this meeting thinks he ought to do, and when he hath assured friends he will do it [the certificate will be signed]."

Also a variety of disputes came before the Meeting for settlement.

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## The Cambridge "Journal of George Fox"

*Continued from vol. xiv. p. 85*

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58.—Vol. II., p. 423.—There is a reference to "Grace before Meat" in the Works of Tom Brown (1663-1704), a satirical writer, 1707 and later, quoted by Amelia M. Gummere in her valuable book on Quaker costume 1901, under the title "The Quaker's Grace":

"Water us young Shrubs, with the Dew of Thy blessing; that we may grow up into Tall Oaks, and may live to be saw'd out into Deal Boards, to wainscot Thy New Jerusalem."

59.—Vol. II., p. 432.—John Pennyman's marriage with Mary Boreman, in 1671, is probably the marriage referred to in *The Character of a Quaker in his True and Proper Colours*, 1672:

"A Westminster Wedding must be kept at Merchant-Taylors Hall, and a Trumpet sounded to publish the Nuptials between *Diotrephes* and





*Comev the daughter of Diblain*, where *Jews and Gentiles* are jointly invited to a Feast, and Seven and Twenty Venison Pasties saw their stately walls in a moment levelled. . . ."

60.—Vol. II., p. 510, col. 2.—There does not appear to have been any imprisonment of Fox at Lancaster in 1652. Please delete words "imprisonment and."

61.—Vol. II., p. 166.—A. Neave Brayshaw points out that in Mrs. Crosfield's *Margaret Fox of Swarthmoor Hall*, p. 146, there is a letter from Margaret Rous to her mother, Margaret Fox, written while in attendance on George Fox at Widow Dry's at Enfield. This makes it clear that the wording *younge Margarett Rouse* was intended to describe Margaret, daughter of Margaret Fox, and wife of John Rous, and not Margaret, daughter of John and Margaret Rous, then a child. Thomas Ellwood omitted the paragraph, and changed *sober women* in the next paragraph into *solid, weighty Friends*, through what we might call prudery.

62.—Vol. I., p. 452.—The latest publication referring to ANDREW ROBESON is entitled "Historical and Genealogical Account of Andrew Robeson of Scotland, New Jersey and Pennsylvania, and of Descendants from 1653 to 1916," by Kate Hamilton Osborne, Philadelphia, 1916, pp. 760, 4to, illustrated.

A. C. Thomas has examined the book on our behalf and finds "little of Quaker information or interest." The book is "the result of fourteen years of untiring research. . . . Eleven generations have been worked out and arranged, and the text well supplied with illustrations of portraits, views of early homes, facsimiles of documents and an illuminated copy of arms of the family" (*Pa. Mag.* xli. 255).

63.—Vol. II., p. 104, line 8 should be enclosed in brackets; the words are not in the Ellwood editions.

64.—Vol. I., p. 409.—The date of the death of Leonard Fell was incorrectly fixed by an uncertain reference to *Benjamin Holme*. In the *Autobiography of William Stout* (1665-1752), p. 52, we are told: "Leonard Fell died in 1701, his widow in Second Month, 1708."

65.—Vol. II., p. 499.—The date of the death of Francis Bugg has now been fixed as 1727—see THE JOURNAL, xiii. 166.

66.—Vol. I., p. 407.—"In reference to the imprisonments of Margaret Fox, the 'two years' ought to be 'one year'—or twelve or thirteen months. From *Camb. Jail* ii. 155, in conjunction with M. Fell's *Works*, p. 9, it would seem that she was imprisoned February or March 1670. She had returned to Swarthmoor after marriage in November 1669 (*ibid.* ii. 154); she was discharged in April 1671 (*ibid.* ii. 424), and was at Y.M. in that year (*ibid.* ii. 176). In this connection it might be mentioned that she had a third imprisonment of about three weeks in 1683 (THE JOURNAL, xiii. 168)."—Letter from A. NEAVE BRAYSHAW, 14 vi. 1918.



## Thomas Hutton's Catalogue of Visiting Friends 1695

WE have had before us, through the courtesy of J. Ernest Grubb, a manuscript which bears this title:

"Here follows a Catalogue of most of the names of Publick friends, with the year and days of the month they were at the Meetings I belonged to, begining the 18th 3<sup>d</sup> month, 1695."

The first section contains the names of Friends who visited Old Castle, in the west of Co. Meath; then those who visited Killagh or Killeagh, about four miles west of Old Castle to which the recorder moved in 1696; and from 1710 to 1735 in the Co. Carlow.

The earliest recorded visit was by Leonard Coale—18 iii. 1695—and the first visitor to the Co. Carlow home was "Samuel Wilkinson when he came out of America and was at our Meeting the 14: 3<sup>d</sup> mo. 1710." Other Friends from America were Jane Fenn (1728), John Estaugh (1726), Susanna Morris (1730), Arthur Jones (1732).

The following notes regarding Thomas Hutton have been supplied by Edith Webb, of Dublin, by request of J. E. Grubb (Thomas Hutton was his great great grandfather).

Thomas Hutton, of Killeagh, Co. Cavan, Farmer, married Rachel Leybourne, of Ardnahere, Co. Carlow, at New Garden, 1705 iii. 23.

They had both been married previously. The name of Thomas Hutton's first wife I have not been able to find. At the time of his second marriage he had sons (Nehemiah and John) and a daughter (Susanna Malone) also several grand-children, children of his son Joseph and daughter Sarah (both apparently deceased before him).

Rachel Hutton, daughter of John Marchant, married (1st) Joseph Leybourne, son of William Leybourne of Black Hadleigh, Co. Durham, at New Garden, 1676. iv. 14. They had six daughters and one son. One daughter Susanna, married Samuel White of Seskin, Co. Carlow in 1710; another, Rachel, married James Starr in 1705, the same year in which her mother married T. Hutton.

Thomas Hutton was evidently a leading Friend in Carlow Monthly Meeting, as he was frequently put on responsible appointments. He was a man of some property. His wife says in her will that he "dved seized & posses<sup>d</sup> of a considerable personall Estate." In his own will he speaks of the profit of Raintown, where he lived, and of "a Copyhold farm I sold which I had in England," the money received for which was divided among his children. Like other Friends his goods were frequently seized for tythes, lambs, wool, wheat, barley, oats, a horse, etc.

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Att our monthly meeting Att Raby y<sup>e</sup> 3<sup>d</sup> day of y<sup>e</sup> third month 1681 Itt is agreed amongst us that if any Women friends be longing to this monthly meeting have a mind to come to y<sup>e</sup> meeting & be not able to come a foot nor of Ability to hire A horse y<sup>e</sup> if they Will hire one it shall be paid for out of the Collection y<sup>t</sup> soe none who in any meassure may be seruesable to the Lord & his truth may be kept back for want of out warde supplies.

From the Women's M.M. book for Barnard Castle, etc., 1674, kept at Darlington.



## Friends and Current Literature

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Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to Librarian, Devonshire House, Bishopsgate, London, E.C.2.

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A NEW race of prison-reformers is springing into life, largely owing to the experiences of prison from within gained by Conscientious Objectors. Stephen Henry Hobhouse, who was recently released owing to ill-health, has an article in *The Quarterly Review*, for July, entitled "An English Prison from Within," and the same Friend has a paper in the *F.Q.E.*—"The Silent System in British Prisons." In the former article we read:

"To those who had previously acquired no rooted love of truth, Prison was a school of artfulness and deceit as effective as human ingenuity could devise."

In the *F.Q.E.* article there are several references to the action of Friends in regard to solitary confinement, which should be read by students of the subject.

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\* *For Dauntless France*, by Laurence Binyon (London: Hodder, 8½ by 5½, pp. 372, 10s. 6d. net), contains descriptive articles on Friends' Ambulance Unit and War Victims' Relief. There is a long list of "British Subjects on Red Cross Work," in which appear the names of many Friends.

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Various references to Friends are to be found in the first two numbers for this year of *The Journal of Negro History* (Washington, D.C.). They occur in "The Story of Josiah Henson" (Mrs. Stowe's Uncle Tom); also in "Benjamin Banneker [1731-1806], the Negro Mathematician and Astronomer," whose biographer received some of his data from the Quaker family of Ellicott of Baltimore, Md., per Martha Ellicott Tyson. The Ellicotts took an interest in Banneker, who, though not a professing Christian, yet "loved the doctrines and mode of worship of the Society of Friends and was frequently at their meetings in Elkridge meeting house" (p. 116). In the section of the magazine headed "Documents" we find correspondence between Governor Coles, of Illinois, and our Friends, Nicholas Biddle, of Philadelphia, president of the Bank of the U.S., and Roberts Vaux, of Birwood Lodge, near Phila., also Morris Birkbeck, of Wanborough, Ill., 1823-1824. Among Notes are anecdotes of William Lloyd Garrison and Sir T. F. Buxton, first Baronet.

\* Not in D.





Further issues from the Christian Literature Society, of Shanghai, are to hand--*The Health of the State*, by Sir George Newman, translated into Chinese by Isaac Mason and Ha Chi Tao; by the same translators, *Lamb's Tales from Shakespeare*, and *The Splendid Quest*, stories of true heroism, by Basil Mathews.

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*Life and Works of Amos M. Kenworthy* (1831-1917), written by Lydia M. Williams-Caumack and Truman C. Kenworthy, niece and nephew (Richmond, Ind.: Nicholson Printing Co., 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$ , pp. 306, illustrated, \$1.10). This is a valuable record of Christian work done after the manner of modern Quakerism in America. Amos had a very remarkable power of insight into character and many times "spoke to states" present at his meetings. He was in Europe in 1893, and his diary of the same contains a striking record of the clash of the different modes of carrying on religious work in East and West. He was liberated again in 1915 to visit London and Dublin Y.M.s, but way did not open for the visit. "It was a matter of deep regret, many times expressed, that he was not able to finish what he felt called to do in these two Yearly Meetings" (p. 22). The book is nicely printed but many of the English place-names and some personal names are sadly incorrect.

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The Report and Proceedings of the Sidcot Old Scholars' Association for 1918 is to hand. Its preparation has entailed a great amount of labour. We regret that it has such a military complexion.

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Headley Brothers have recently published two books by our Friend, Carl Heath, of the National Peace Council, *The Pacific Settlement of International Disputes* and *Pacifism in Time of War*.

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\* A second, revised edition of J. W. Graham's *William Penn* is now published, price 7s. 6d. (Headley Brothers.)

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Reports of several of the commissions *in re* the All-Friend Peace Conference have appeared (136, Bishopsgate, London, E.C.2).

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The work of "Quaker Chaplains" and a description of a Friends' meeting in Durham Jail appear in *Made Free in Prison*, by E. Williamson Mason (London: Allen and Unwin, 7 $\frac{1}{2}$  by 5, pp. 222, 3s. 6d.).

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"The Basis of Early Christian Anti-militarism" is an article by Henry J. Cadbury, of Haverford, Pa., in *The Journal of Biblical Literature*, 1918.



## Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

*The Prayer Quest: a Physiological Extension*, by W. Winslow Hall, M.D., London, 1910, pp. 144. Dr. Hall is an attender at Bournemouth Meeting. The dedication is "To those true children of light, the Quakers."

*Journals of the Travels of John Orr Green* [1826-1916], of Hillsborough, co. Down, Ireland, pp. 60, 1917. Presented by his son, Thomas Jacob Green. Records visits to Scandinavia in 1898 with James R. Jones and again in 1900, and a visit to Canada in 1899.

A roll of valuable portraits and pictures presented by Charles Ernest Naish, of Birmingham, which contains the West Family, plan of Darlington Burial Ground, 1849, "How J. Backhouse and Co. balanced the Cash," etc.

*A Family Memoir of Joseph Rowntree* (1801-1859), privately printed in 1858, pp. 806, presented by Joseph Rowntree and Hannah E. Gillett.

*Brother Richard's Bookshelf*, vols. i.-viii., 1915, pamphlets written by our Friend, Richard Westrope, of York (Brother Richard, Wayside, York).

*Bishop Doane's Sermon*, "Rev. Mr. Keith," and *the Society of Friends*, essays by Dr. Joseph Parrish (1779-1840), Princeton, N.J., 1835.

*An Account of the Principal Lazarettos in Europe*, by John Howard, 1789, presented by Mrs. Goundry of Bournemouth. It contains a very interesting reference to Ackworth School.

*The Quakers Catechism*, by Richard Baxter, 1655, and other books and tracts, for and against Quakerism, from the library of the late Thomas Pease, of Bristol, presented by the executors of Mrs. Pease.

Several interesting items have been presented or "deposited" by Thomas Reed Dyne, of Buckhurst Hill. He has deposited several mementos of Rachel Reed (1786-1845), a Friend of Stamford Hill, London, who suffered from an affection of the spine and was unable to sit up for forty years—(i.) her diary, 1805-1820 and (ii.) copies of letters (1814-1823) from Stephen Grellet, with extracts of others from the same to John Kitching (1771-1864), both of her own writing and (iii.) a full-length silhouette.

Several rare American printed epistles presented by Haverford College, per A. C. Thomas.





## Notes and Queries

### KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Cambr. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

F.Q.E.—*Friends' Quarterly Examiner*.

DOCUMENTS RELATING TO  
QUAKER BURIAL GROUNDS,—  
Tyddyn y Garreg and Llwyndu,  
in Merionethshire, are printed in  
the *Montgomeryshire Collections* of  
the Powys Land Club, 1882, vol.  
xv., pp. 415-420.—G. E. EVANS.

ERRATA.—Vol. xiv. page 179,  
line 11, for *niece* read *daughter*;  
p. 190, col. 2, l. 11 for 1675 read  
1655.

ISAAC HADWEN (xv. 10).—John  
D. Crosfield reminds us that his  
uncle, Isaac Hadwen (1824-1876),  
was the fifth of the name.

John T. Dickinson, of Bloxham,  
Oxon, writes:

"Isaac Hadwen, the third,  
married Susanna Gaylard not  
Gayland (xv. 10). Andrew  
Gaylard married, 1700, Mary  
Smith. Their son Andrew married,  
1749, Susanna Serjeant. Their  
daughter, Susanna, married Isaac  
Hadwen. The Gaylards were of  
Bristol. One of the Serjeants is  
spoken of as a 'Whitener of Wick  
Yarn.' In her journal, Susanna  
Hadwen says: 'My father's  
family came from France. From  
what I recollect my father to have

said, it must have been his father  
that first came to live in England  
and was convinced of our  
principles.'

"Also in vol. xiii. p. 73,  
'Notices relating to Friends in  
the *Gentleman's Magazine*,' this  
Barnard Dickinson was, I believe,  
not connected with Friends. He  
belonged to the Wilts and  
Somerset family and I think has  
a monument in Laycock Church,  
Wilts. He was not connected  
with my grandfather, Barnard  
Dickinson, who married, 1805,  
Ann Darby."

TACE (xiv. 94).—"I have found  
the name *Tace*, *Tacy*, *Tacey*, to be  
variations of the name *Eustalia*."

—JOHN COX, JR.

SALE OF QUAKER LITERATURE.  
—The *Friend* of 31st May, reports  
that Ernest E. Taylor, speaking  
at Yearly Meeting, upon the co-  
ordination of literature distribu-  
tion, says: "In former times,  
Friends cried their literary wares  
in the market place." This  
reminds me that some time in  
the *eighties*, I was walking in the  
neighbourhood of the Strand,  
when in a shop window I saw a  
fine and large oil painting, admir-



ably painted and containing many figures, the scene of a fair at Bristol, probably in the early part of the nineteenth century. What struck me particularly was that upon the left-hand side of the picture was a Quaker bookstall with the commanding figure of a Friend in antique drab Quaker costume, with, I think, one or two Friends with him, engaged in selling Quaker books as exhibited on his stall. I regretted afterwards that I did not make a special note of the picture or arranged for its purchase, quite a moderate price asked, I believe—and when I passed again, this interesting picture had disappeared. I wonder whether any Friend has known of this picture or of any engraving or other reproduction of it.—JOSEPH J. GREEN.

---

GEORGE FOX'S KNOWLEDGE OF HEBREW.—(vi. 140, 162; xv. 31). I have come on another scrap of Hebrew in Fox's writings, furnishing evidence of the fact that his knowledge of the language was inaccurate and slight. In *What the Unchangeable God is and how all People may know him, and in what he is worshiped and served*, dated from Worcester prison, January, 1674/5, he gives the Hebrew words from which "Melchisadeck" is derived as *Malack*, a king, and *Chis-adeck*, just or righteous. This short tract is reprinted in *Gospel Truth Demonstrated* (p. 972), a collection of Fox's doctrinal works published officially by the "Morning Meeting" of the Society of Friends in 1706. Some slight editorial changes have been made; the title is given "How the Unchange-

able God" etc., and the Hebrew words have been put right, viz., *Melech*, a king, and *Tsedech*, just or righteous (p. 973). In each case the words are printed in English letters. In the same volume (p. 456) appear the four Greek words found in Camb. *Jnl.* ii. 170, but *σάδιος* is given as *σαδιος*. This is *σαδιος* in the original edition of the tract in which it occurs, *A Testimony of what we believe of Christ*, etc. (p. 66). My suggestion (*ante*, p. 31) as to Fox's reference to Aaron's linen breeches occurring in *The Great Mystery*, is probably wrong; it is likely that it comes in his "book of the signification of the types and figures of Christ," of which no copy is known to exist (Camb. *Jnl.* ii. 313, 379).

Fox (*Epistles*, p. 208) rightly derives Bethlehem from *Beth*, house (of), and *lehem* (*ch* as in *loch*), bread; but he spells *lehem*, *lathem*. In his will he mentions his "great book of the signifying of names," and his "book of the New Testament in eight languages"; Camb. *Jnl.* ii. 355, 357.

A. NEAVE BRAYSHAW.

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TWO QUAKERS IN RUSSIA.—"I will relate an anecdote which was told me by J. Kornies. In the year 1816, two Quakers were in Russia—Allen from England, and Grillet from Pennsylvania. A belief has arisen that the Dukhobortzi held the same religious principles as the Quakers. The Emperor Alexander, to whom these two worthy men were introduced, encouraged them to investigate the matter, and they in consequence went to the Molotch-naza; the Director of the





Menonite Colony, state councillor Contenius, accompanied them and arranged a kind of religious colloquy between them and some of the best informed Dukhobortzi. Rapustin was then dead or in concealment. The conversation was of course carried on by interpreter, and lasted half a day; it was conducted on the part of the Dukhobortzi by a clever and eloquent man named Grishki. The Dukhobortzi spoke in an evasive and ambiguous manner, in which art they have great dexterity, but the Englishmen kept firmly to the point, and at length the Dukhobortzi could elude their question no longer. When to the peremptory interrogation, 'Do you believe in Christ, the only begotten Son of God, the second person in the Trinity?' they replied: 'We believe that Christ was a good man and nothing more,' Allen covered his eyes with his hands, and exclaimed, 'Darkness!' The two Englishmen then immediately took their departure."

From *The Russian Empire*, by Baron Haxthausen, translated by R. Faril, 1856, vol. i., pp. 297-8.

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ISAAC HOPPER AND HIS LIBRARY (xv. 44).—John Cox, Junr., writes from New York City:

"At the time of the Draft Riots in New York City, in 1863, during our Civil War, the house of Isaac T. Hopper was sacked, and nearly everything in it destroyed. Of the large and fine library a few volumes were afterwards picked up on the adjacent streets, more or less injured, but the bulk of the library was lost in the burning of the house. The Hopper family

escaped to their roof, thence down from the roof of the adjoining residence of Joseph H. Choate (since Ambassador to England, and lately deceased), who assisted them away in a carriage. The house of Isaac's daughter, Abby (Hopper) Gibbons, was also sacked. (See *Life of Abby Hopper Gibbons*, (in D.) by her daughter Sarah Hopper Emerson, 1896, vol. ii. p. 43.)

"The riots were started by Irish and others who did not wish to be killed in battle for the 'Niggers,' and the hoodlum element, as always, seized the occasion to loot and destroy. Hence this attack on the house of a noted Abolitionist. To-day, the descendants of those Irish and of those negroes, are fighting together in France."

---

ALCOMBE FRIENDS' BURIAL GROUND, SOMERSETSHIRE.—Henry Whitwell, of Winchmore Hill, sends us the following account of the above:

"When staying at Minchhead in May, 1918, I walked over to the village of Alcombe, about one-and-a-half miles away on the main road to Dunster and Washford, to inspect the little old Burial Ground spoken of in Ward, Lock and Co.'s Guides to that neighbourhood. I should judge that it was originally a square plot of land, about a quarter-of-an-acre in extent, abutting upon the main road, and surrounded by a plain brick wall. There is no evidence whatever of any graves, and the only thing to connect it in the public mind with the Society of Friends is a plain oval iron plate affixed to the wall on the western side bearing the inscription,





"Friends' Burial Ground, 1717." An unusual feature in connection with the Burial Ground is that about one half of the land has been sold to the Wesleyan Methodists, who have erected a chapel thereon. The caretaker of the chapel informed me that a Friend from one of the Bristol Meetings, who usually spends his summer holiday in that neighbourhood, renders help with the Wesleyan Sunday School, when down there.

"The Guide to Minehead states that the Quakers were numerous in that district in the early part of last century."

---

"PLASTER AND SORE."—"A very pernicious work against Friends is published by a Presbyterian Minister in Philadelphia by the name of Wm. Craig Brownlee, entitled *A Careful and Free Inquiry into the nature and Tendency of the Religious Principles of the Society of Friends, commonly called Quakers*. Brownlee appears to be undergoing a very caustic and thorough review in a periodical work called *The Berean*, and the plaster appears to be in equal dimensions with the sore."—STEPHEN GOULD, of Newport, R.I., to Thomas Thompson, Liverpool, 22 vii., 1824. original in D. Both publications are in D.

LONG SERVICE.—North Carolina Y.M. has lost the services as its clerk of Lewis Lyndon Hobbs after thirty-one years in this position. (The statement in the printed *Minutes* is said to be incorrect as L.L.H. was appointed clerk in 1886.)

Allen C. Thomas informs us that he has for forty-one years faced Baltimore Y.M., as assistant clerk 1875 to 1884, both inclusive, and 1888 to 1897 inclusive, and as clerk 1897 to 1918.

Edmund Stanley, of Wichita, Kansas, ex-president of Friends' University, has attended each of the forty-seven sessions of Kansas Yearly Meeting. He has acted as Clerk thirty years and still holds that office.

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WILLIAM TUKE AT Y.M. (xiv. 101, 138).—"From about the thirty-seventh year of his age to within a few years of his death, he attended the Yearly Meeting in London, with scarcely an exception" (*Memoirs of Samuel Tuke*, i. 10.)

"1820. 5mo. 27. William Tuke was not present at Yearly Meeting, being the first Y.M. that he could not attend from extreme old age" ("Diary of John Perry, of Ipswich," MS. in possession of J. J. GREEN.")

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*The Personality of George Fox*, by A. Neave Brayshaw, mentioned on page 2, was published in December. An edition of 550 copies was soon sold out. A cheap edition, price 6d., is in preparation by the Yorkshire 1905 Committee.



## FRIENDS HISTORICAL SOCIETY

## Income and Expenditure Account for Year ending 31st of Twelfth Month, 1917

	£	s.	d.
Balance in hand	..	09	13 5
Annual Subscriptions	..	88	0 0
Sundry Sales	..	2	19 0
Additional Contributions towards Supplement 13 "A.R.B. MSS."	..	3	13 0
Sale of "Friends in Public Life"	..	1	15 0
Interest on Deposit Account	..	1	12 3
	£197	12	8

EXPENDITURE		£	s.	d.
Cost of printing Journal, vol. xiv.	..	98	7	6
Postage of the same	..	10	17	4
Stationery	..	2	10	10
Insurance	..		3	5
Despatch to U.S.A. under Censor Regulations	..	2	5	5
Balance in hand, 31 xii. 1917	..	83	8	2
		<hr/>		
		£197	12	8

## Balance Sheet, 31st of Twelfth Month, 1917

	£	s.	d.
LIABILITIES			
To "Swarthmoor Account Book"	..	56	10 7
Fund	..	41	5 2
To Supplement Account	..	£97	15 9

	ASSETS	£	s.	d.
Cash balance	..	83	8	2
Deficit	..	14	7	7
		<hr/>		
		£97	15	9

Against the above deficit is stock producing, on an average, £6 per annum.

Examined and found correct, AUGUSTUS DIAMOND,  
Acting for Treasurer.





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The next issue of THE JOURNAL will contain parts one and two of volume sixteen. It will appear, probably, in April.



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## Letters of Hilary Prach and John G. Matern

THE following letters have been extracted and translated by Edward Bernstein, a London Friend, from *Unschuldige Nachrichten von Alten und Neuen Theologischen Sachen*, published at Leipzig, vol. for the year 1706, 8th section, pp. 432-446.

The letters are printed here in the hope that some of our readers may be able to throw additional light upon the spread of early Quakerism on the continent of Europe and upon the lives of persons mentioned in the letters.

TO MY BELOVED FRIEND MARTIN JOHN AT  
LAUBGRUND

First of all, friendly greetings! Beloved friend Martin John. This is for the sake of an enclosure and as a proof of my being alive, though I have been regarded as dead. I can readily believe that the one who invented the news of my being dead and spread it abroad, as well as the circumstances in which I found myself in London during the year, did so on the ground of my not having written, and so it was felt that I did not find the case of the Quakers concerning their Principia and conversation quite so satisfactory as, at first, I thought them to be from their writings, and that

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possibly I have regretted both the journey and the public avowal; or, if this be not so, that, perhaps, I have endured among them great need and privation regarding the temporal means of support.

But, oh, dear people! How different everything is, how much better both with regard to them and to all of us than you can think! I give thanks to God both on behalf of myself and of my family, and they do likewise, that He has led us so wonderfully, and brought us amongst this despired people.

In order that thou might have some knowledge of my temporal subsistence I declare that for over a year and a quarter I have been occupied at the Friends' Printing house with the correctur of books published by them, getting for it £10 a year, i.e., 44 Thalers. I make also Hornbecks school books for children attending school. Occasionally I translatire calvinistic and Hollandish writings into the High German language.

Recently, I had also to put from German into English Sebastian Franckens book of The Tree of Knowledge of Good and Evil in order that the Friends might have it to read, because it agrees with their position.

My wife and daughter Mariana are engaged in silk-weaving, and thus we earn extra a fair yearly amount. Besides that we have from the Friends the rent of the house viz. £3 a year; as well as coal free—which is used here as fuel in the place of wood. For this purpose certain well-to-do Friends contribute, and this year have given me £10 as an aid towards a better livelihood.

My son Ephraim who had board and school<sup>1</sup> for two whole years with Hans Georgen at Waltham Abbey was brought by the Friends to London and put by them to the bootmakers trade. He has tried now for three weeks if the work—(which I proposed to him, seeing that Jacob Böhm was a bootmaker, and George [Pop?] Fox, the leader amongst us Friends, whose mouth God opened and who was the first to institute the silent meetings or quiet gatherings, is such an one by a Divine vocation; and, besides, various speakers and highly gifted men of God in our ministerio are bootmakers)—would suit him and he his master. Now if he

<sup>1</sup> Hirten?





should be accepted then the Friends are to pay for him the full apprentice-fee, viz. £10. (A widow from Amsterdam who was here during last summer gave £5 of it and the other £5 the Friends here gave.) According to the general custom which prevails among the handicrafts of London, he has to learn the work for seven years, and when that time is over he is to get from his master two new suits, as good as those which we have now to get for him. So, Ephraim, too, is provided for.

Mariana was enabled by Friends to attend a school for sewing for a whole year, and they paid for that.

Now from all this thou can tell whether we suffer any want in the necessary means of subsistence.

With regard to Hans Georgen, he has by means of his school—(though it is a hard task)—apart from good board for himself as well as free residence—at least £20 a year, so that he will be able to support his wife and his dear little daughter. But, in addition to that, he has for two years had such good practice in the work of an English school-master, so that if he should not wish to stay in the place any longer (where, however, he is both loved and esteemed, and thus will not be readily dimittiret), he could at any time start a school of his own among Friends in England, take in boarders and earn, with much less effort, a substantial amount per year. So no one is able to say that the Friends will send us back and not allow us to be amongst them.

Last summer Heinrich Zetke, a book-keeper of Amsterdam, or, Dantzic, was here in London for a few weeks. I let him have my double Extract from the writings of Jacob Boehmen,—Adam prior to the Fall, and Adam in and after the Fall—with the expectation that he would get it printed, and to send on only four or five copies of it. He promised to do so.

That there is a division among us on account of the writings of Jacob Boehmen, and that, therefore, some are known as Boehmists is a fearful falsehood. I do not know in the whole of London any single one among the Friends, of whom there are several thousand, who holds to the writings of Jacob Boehmen in preference to the writings of Friends, for which reason he might be named a Boehmist. The position is this. Very many friends had read the writ-



ings of Jacob Boehmen and were fond of them while they still belonged to the other sects, the papists (so the Men-nists are called here), the Independents; the Pres-by-terians; etc., and they became unsettled in their religion by their means; then they attended Quaker Meetings, or read their writings, and in that way were convincet of the Truth and became united with us. All such still acknowledge the gift of the Spirit in the writings of Jacob Boehmen, and hold him to be a divinely illumined man who prophesied in particular about a people which was to come from the North, but they no longer turned to his writings, nor did they ever point them out to anyone else, for they know from daily experience that a single Quaker Meeting, of the kind that is held as it should be, makes greater demands, and is of more use, than the reading for many years of writings which talk so much of the Tree of Knowledge of Good and Evil can ever prove to be. How then can they give the occasion for anyone to call them Boehmists? Certainly he is not a Quaker who is a Boehmist. A Boehmist makes much of the outward water-baptism of infants and of the outward bread and wine as very essential means of salvation, but let anyone name a single individual Quaker in the whole of London who holds such things, and is not aware of something better with regard to both these points. In this respect the Boehmists are to be sought amongst the Papists who in a like fashion lay much stress on these shadowy things. There is none such to be found among the Quakers. In the fear of the Lord, and on the ground of Truth, I declare regarding myself that if I had never seen Jacob Boehmen's writings I should have been a Quaker many years before, while still nothing, or very little was known about him. To the extent that I followed the Weigelianish Sabbath (which I many times had done) I should have withdrawn into that *Sacro Silentio* and midnight stillness of chastening grace, should have attended to the work of God in myself; should have felt after God; should have realised his presence; and through such waiting should have received new strength and empowerment. As soon, however, as I read the writings of Jacob Boehmen I was diverted by the high knowledge, forgot the *Unum Necessarium*, viz, the still Sabbath, in the fear of God to sit down at the feet of Jesus,





and to hear him, to practise more than I used to do with Weigel, and so to have an experience of the power of God. So then I was rather hindered by him in my good way, and was not led onward. Of this I became conscious first of all when God put into my hands the writings of Quakers (which I consider to be a great mercy) that brought me into the former true and only way which God had shown me in my youth through *Weigel*.

There is at present here in London *Quirinus Kuhlmann* of Breslau, a young learned man who defended Jacob Boehmen against the *Academicos* (regarding philosophy) in published writings. I have not been able so far to call on him. I learn from others, however, that he is now engaged with the letter of the Scriptures, and is planning a new version of the Bible in all languages so that it might never be lost or corrupted. He declares that he will write, shortly, three times seventy books; that two angels are daily appointed on his behalf; and other wonderful things, whereby he has forfeited the credit of many.

A few weeks ago the *Hertzog von Schultzbach* was in Holland and ordered that *Helmontius* who was formerly, for some time, a member of his council, should proceed from England to him in order to direct him to Quaker Meetings (which he on various occasions attended) at Amsterdam and Rotterdam; and there were then two speakers from England itself—one *Christoph Taylor* of Waltham Abbey, the master of *Hans Georgen* or *Rector Scholæ*,—who spoke in Meeting. At present *Helmontius* is again in this country, staying with a certain earl who is a member of Parliament. He often comes to London, and a fortnight ago he paid me a visit. Then again there is amongst us the royal counsellor of the government of *Sachsen-Lauenburg* (who was before a royal counsellor at *Schultzbach*), a highly esteemed person of eminence, who sold all that he had and retired amongst us here in our silent gatherings. But there are few German Friends amongst us: only a *Chimicus* of Basel; a student of Thuringia; a tailor of Stetin who married here; and a carpenter *David N. von Buntzlau* of Silesia, whose father was a member of the council there. He was brought up as a Catholic, but three years ago, after having attended the Quaker Meeting several times he was convinced, and he



joined our Society. Two years ago he married, and is getting on quite well.

Send the enclosed letter to Hans M., by a special post carrier to Nymtsch. We have transferred to him the entire rights of the house at G. and have ceded fifty Thalers when he secures payment. The paper does not suffer me to write more at present. My best friendly greetings to thyself and thy Ursula. God's blessings be with you.

London the 9th October (St. vet): 1676.

H. P.

JOHANN GEORG MATERNS LETTER *AD EUNDEM*  
IS AS FOLLOWS :

The spirit of love, J.C., unite and bind our souls in Divine Love so that we may have unceasingly Fellowship with God and with one another to the praise and glory of God !

Very dear friend, much loved with a brotherly heart, M. J. ! Thy loving letter of the 23 May 1676 which reached Nürnberg the 26th of September, I received since Röger came here, and answered everything,—excepting the one on Jubilate, which Joh. Clauss sent on to me, which so far has remained unanswered, because I translated thy letter in English and greatly wished that the same might be sent on to Röger who himself might send thee an answer, and himself might explain with regard to the things he told us about you. While he has been travelling in Ireland, however, and Friends knew not in what place he was to be met, this has so far been postponed, and that has delayed the answer. Do not entertain wrong thoughts of us or of our teaching, but rest assured in God who tries our hearts and reins that our love is true, faithful and constant towards thee and towards all those who love God in their heart, and who follow Him, through a new birth, in the power of this Divine Love. Thou hast recognised my sincerity and I thine. Hence our hearts are firmly bound to one another in a steadfast love, and, therefore, I am often mindful of thee and sigh in my spirit unto God on thy behalf, that the work of Grace in the restoring of the Divine Image, which he began in us by His Holy Spirit might also be perfected. For it is the work of God alone, and the power of God through the Holy Spirit that can

\* That is, " Old Style."





transform us into the Divine likeness,—that can and must make us into new men. Therefore it is right that we should be yielded up and surrendered unto Him, in order that we might be led and ruled by God, and be confident in spirit that He will not leave us nor forsake us, but will perfect His work in us, and will reveal to us His will in His Light, and will enable us by His power, always to choose the good and do it and not that which is sinful to which Satan provokes us so that we are to hate it and shun it, in order that in quietness towards God and by His Spirit our salvation might be accomplished. Thus turning aside from all men, *from all men* to God, our soul turned within us in a saving stillness, we find and feel Him working, quickening and drawing our spirits unto Him by His love, so it is that we may make our boast and say, God is God, and very great in Love.

I wrote last time to you about the 12th of April, and have enclosed in it a letter to my father in Nymtsch. In it we gave him full power over the house at N. Thou wilt get the same letters, and, according to request, have them forwarded by a special messenger. May I ask, please, that similarly this one might be sent on by a special messenger so that he might get the letter. I wrote to father that he might inform thee of some place in Breslau to which thou might send my letters so that he should not have to pay so much for the post carrier. Take and sell the bed you have so that thou might have the money for the post carrier. In the same way I wrote to Chr. Reder with regard to the books to sell them, as he could, so that he might be able to help thee in respect of payment for the post carrier. If this is not enough, thou must let me know and have payment by return.

Give the loving greetings from myself; my wife, my parents-in-law and children; to thy beloved Ursula, G. Haupt, Kriebel, Hn. Meyer and other worthy friends. I often think of you and sigh unto God on your behalf, that you might grow more and more in His love and in the Knowledge of Him.

I wonder who it is that writes such lies unto you that my father-in law has died, and that a baby-boy has been born to us. Neither is true. Indeed, God has blessed us in our married life and granted us a baby girl who was





born on the 14th of May and has been named Hanna. But when thou wrote thy letter no one knew of this.

With hearty greetings and commending thee to the Grace of God, from

J. G. M.

30th Sept. 1676.

The writer in the *Unschuldige Nachrichten* adds :

Our evangelical church will not lightly regard—for which Most High God should be heartily praised—such a greivous example of a shameful falling away as that of Hilarius Prach, the pastor and preacher of Goldberg, who is thoroughly versed in Oriental languages and other studies, who himself of his own accord gave up his charge at Diesdorff which he held for ten years, and on the 4th June 1674 he, with his whole family, together with his son-in-law Johann George Matern, *minist. candid.* and teacher at Goldberg went to England and joined the Quakers. On another occasion we shall say more about him, meanwhile the *Nova Lit. Germaniæ*, A. 1705, p. 290 :—Leifmanum de Fanaticis Siles : §20 D.3.—might be consulted regarding him. In this case we wish to contribute two letters which he and his son-in-law sent to a physician of Schwenckfeld who has again and again become well known for his treatment, and who wrote at Schwenckfeld some books under the name of Matthæus Israel. Both have to do with private affairs, yet at the same time contain all kinds of remarkable passages which are not without use in the present struggle with fanatical souls. We have given them in full here and we think them worthy of perusal. We wish with all our heart that in the example of this unfortunate scholar, perverted too—whose knowledge has been highly esteemed by such celebrated individuals as Geier : Acoluth : Wagenfeil : and Mehlfürer himself—those souls inclined towards similar unhappy mistakes might see themselves reflected and might learn more truly their eternal salvation. How far the account of his position and other details of the letter are to be believed will be explained fully by some remarks in another place where he is fittingly to be set alongside the Silesian preachers ;—being particularly a sad memorial of the fact that the reading of the writings of Boehmen,



Weigel and other fanatics cause mischief and harm, and reveal the great abominations of such people and make clear their differences.

The following paragraphs are taken from the *Nova Litteraria Germaniæ*, August, 1705. Hamburg (above referred to) :

HILARY PRACHE : Anno 1674, 4th June, Hilarius Prache with all his family and belongings together with his son-in-law George Matern, the teacher at the gymnasium, went from here to Holland and England to his fellow-believers the fanatics, since he had much to do with the offences of the Schwenckfeldians in the neighbourhood, and through their request he was taken from here and brought to Hamburg. Finally according to his own letters written to this place he was in London taking part at the silent Meeting of the Quakers, etc. (page 291).

Vir certe doctissimus & linguae imprimis sanctae eleganter peritus, sed fanaticus Schwenckfeldianus, Quackerus, & Boehmista, Publicavit tractatum<sup>3</sup>:

1. R. Jud. Happenini. Bakshah.<sup>4</sup> Lipsiae 1662.
2. Librum Rbb. Nishmath Adams<sup>5</sup>
3. Librum B'hibath o'lam<sup>6</sup>

Pater ipsius fuit Michael Prachius, pastor in pago Tenschel, Theologus & Historicus qui edidit Orationem Historicam de Goldberga typis exscriptam Ienae. 1597.<sup>7</sup>  
(page 290)

[In connection with the above R. M. Jones's work—*Spiritual Reformers in the Sixteenth and Seventeenth Centuries*—may be helpfully consulted.]

<sup>3</sup> "A man truly of the highest learning and particularly of choice skill in] holy speech, but a fanatic, a Schwenckfeldian, a Quaker, and a Boehmist, He published the tract (Leipzig 1662):"

<sup>4</sup> "The Enquiry" respecting Rabbi Judah Happenini.

<sup>5</sup> The Rabbinical Book, "The Soul of Adam."

<sup>6</sup> The Book of the "World to Come."

<sup>7</sup> "His father was Michael Prachius, a pastor in the district of Tenschel, a theologian, and historian who put forth 'Orationem Historicam de Goldberga,' printed at Jena 1597."





## The Journey of John and Anna Perry in 1789

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A QUAIN little oblong manuscript book, in leather, with clasp, has been on loan from Joseph J. Green. It is titled: "Memorandum of J. & A. Perrys Journey into Yorkshire, with their son John for his Education; taking London Yearly Meeting & several Quarterly ones in their way as the following will direct," and is dated: Ipswich, 5 mo. 27th, 1789.

John Perry (1754-1824), son of Stephen and Elizabeth (Sims) Perry, of Mile End, was a clothier, of Ipswich. He married, as his second wife, Anna (Nancy) Candler, of Ipswich, daughter of Lawrence and Rose Candler, of Essex, on the eighth of Fourth Month, 1789, a few weeks before the tour described in the ms. and abstracted below. "Son John" was born in 1781, hence at this time about eight.

The trio set forth in a two-horse chaise, and, visiting friends and relations *en route*, "son John in good spirits drove the greater part of the way," arrived in London at the home of Elizabeth Perry, widow of Stephen Perry and mother of John. While in London they visited at several houses—"at Uncle Smiths,<sup>2</sup> and

at cousin Talwin's<sup>3</sup> at Bromley who proposed calling to take us in their coach, but we prefer'd going in y<sup>e</sup> chaise. Dined & drank Tea w<sup>t</sup> them, walked into the Hot house, round their garden, a delightful spot, a noble Mansion, a Palace in Minutire; so affable & condescending as to show me each different appartment, even into kitchen & washhouse, desired the Gardiner to see if He could find a Bunch of ripe Grapes; a Cluster of y<sup>e</sup> finest Muskquodine I ever saw was our treat. . . . We allso went down to Bromley Hall, Jo<sup>s</sup> Foster's<sup>4</sup>, but the family not being at home we only walked round their extensive Gardens.

Meetings for worship were attended and various Ministers mentioned—"Thomas Colleys in a beautiful manner concluded y<sup>e</sup> Meets" "Rich<sup>d</sup> Cockin<sup>6</sup> w<sup>t</sup> us, a valuable, pleasing enteligent young Man; great sociability in his Manner and Conversation instructive."

The Women's Y.M. received some notice in the Diary—Patience Chester<sup>7</sup> was clerk, and Sarah Grubb<sup>8</sup> assistant



—reports read and “pertinent remarks made”—Queries answered—“John Pemberton<sup>9</sup> & Jas Thornton<sup>10</sup> favor’d us w<sup>t</sup> their companies”—epistles read and answered including one from Mehetabel Jenkins.<sup>11</sup> Among “many valuable women” present are mentioned Alice Rigg,<sup>12</sup> Mary Watson,<sup>13</sup> Esther Brady,<sup>14</sup> Martha Routh,<sup>15</sup> Elizabeth Hoyland,<sup>16</sup> Ann Summerland.<sup>17</sup>

Mention is also made of Dorothy Owen<sup>19</sup>, Sarah Beck,<sup>20</sup> Anne Miller,<sup>21</sup> Sarah Crookshanks<sup>22</sup> and several Friends from Ireland.

They met numerous Friends at meals at Joseph Row’s,<sup>23</sup> Thomas Pole’s,<sup>24</sup> William Tomlinson’s,<sup>25</sup> John Townsend’s,<sup>26</sup> and elsewhere.

One day our friends visited the printing works of “Brother Harvey,<sup>18</sup>” “went through their offices, saw y<sup>e</sup> manner of Printing, many different hands imployd; in one warehouse I observ’d above twenty women.”

On 6 mo. 9, the northern journey began. “Son John in good spirits, still looking forwards towards Yorkshire, not once expressing a desire to return to Ipswich”! Hertford Q.M. was attended—“a gloomy season, things appear’d low & dull” and then “Hertford Yearly Meeting—more lively & much openness.” Many Friendly visits were paid as they journeyed, and ready hospitality offered and accepted. Lincoln Q.M. was visited. Of Ackworth Mrs. Perry writes:

Went to y<sup>e</sup> school, overlooking each department, which afforded real satisfaction more y<sup>n</sup> my pen is able to set forth. I cannot describe my pleasure, equal to my feelings. O, that this Institution may never want support & due attention to y<sup>e</sup> upholding of the present beautiful order, which must strike every senceible mind w<sup>t</sup> a full beleif; there will from this care be many useful members of Society.

Then the school at Gildersome<sup>27</sup> was visited and Thomas Compton and his wife, and John Ellis.<sup>27</sup>

Leeds M<sup>o</sup> Meete was the largest I ever was at . . . a new Meeting House which is thought to be one of y<sup>e</sup> largest in our Nation, contains two Thousand quite Comfortably, measures 72 feet in length, 48 do. in breadth, has 24 sash windows, 14 Pillars, Galleries all round, and 3 Entrances in front with folding doors to each.

Of Q. M. at York we have a full record and the ministry of various public Friends noted—Mary Leaver,<sup>28</sup> David Priestman’s wife,<sup>29</sup> Phebe Blakes,<sup>30</sup> Mary Proud<sup>31</sup>—the last “Eminent, fluent & deep, beyound (I think) what





I ever heretofore sat under. Surely K. Phillips<sup>32</sup> never exceeded ; her manner humble & out of meeting pleasing. These are they who lead y<sup>e</sup> flock & draw them to the Wells mouth to be watered & refreshed."

The return journey was viâ Doncaster, Gainsborough, Grantham, Cambridge ("saw some of y<sup>e</sup> young Parsons with their square trencher hats & other Priestly Robes, O such pride"), Bury, Needham ("to our esteemed W<sup>m</sup>. Crotches") and home 7 mo. 14th—"accomplished this agreeable journey 545 miles to much satisfaction." The expense of the journey, as detailed at the end of the book, totalled £11 15s. 3d.

Here we leave our friends, commending this method of imparting pleasurable instruction to the youth and thanking Anna Perry for writing, and later owners for preserving this little book. A. P. died in 1838, aged eighty-two, having borne several children, one of them being Stephen Perry (1796-1871), who became a prominent person in the Ipswich district.

We may follow the fortunes (or rather the *misfortunes*) of "son John" by the aid of the Diary he wrote, a book in the same *format* as that of his stepmother, into which he entered many particulars of his life between the years 1818 and 1842, and incidentally, other items of interest.

John Perry, the Younger (1781-1844), was a draper and salesman at Ipswich. In 1807 he married, *s.p.*, at Devonshire House, Maria, daughter of John Kincey, of Hackney, and later of Colchester. He was unsuccessful in business, but happy in his married life which, however, ended in 1838, leaving him "low and sorrowful" in "an empty house." After several changes in business, he left Ipswich in 1839 to seek a situation in London—"succeeded in obtaining some temporary employment among Friends, vizt., to copy the Registers of Marriages, Births and Burials since the foundation of the Society." The work was neither congenial nor well paid.—"To-day I sat eleven hours at writing only for four shillings"—"closely engaged every day in my new occupation transcribing for which I am very badly paid"—"every day has been engaged closely & very laboriously in making the Registers for which I am miserably paid."<sup>33</sup> 4mo. 11, 1840 I gave up writing on the Registers, *without any regret*





having engaged with another, & much better occupation," as cashier at Christy & Co.'s, 35, Gracechurch Street, which situation he retained but a little over two years. He died at Albion Road, Stoke Newington, in 1844.

Appended are a few entries of Society interest :

Gracechurch Street Meeting house was burnt down by accident last 1st day morning [9 ix. 1821], also the Library.

7mo. 7th, 1822. Charles Parker, from Lancashire, died at Sam<sup>l</sup> Alexanders at Needham—in the course of his journey on a religious visit to this country.

4th day night the 11th of 9th month, 1822, Alexanders & Co. met with a very heavy loss—a large parcel out of the Mail containing above £30,000 in their own notes and Bills.

9mo. 1841. In the afternoon went to the Methodist M<sup>s</sup> in Church St, Spitalfields, in order to hear Elisha Bates from New York preach in which I was gratified & edified. This person was once a Friend and till about 4 years ago an eminent Minister in our Society.

#### NOTES

<sup>1</sup> Lawrence Candler was Y.M. clerk in 1795.

<sup>2</sup> Thomas Smith (c. 1725-1792) was a banker, of the firm of Smith, Wright and Gray. James Jenkins writes respecting him in his *Records* :

"I have understood he had been a clerk to Hinton Brown & Co. Bankers, & after leaving them commenced the business of a silver smith in the same street [Lombard Street] in which he was afterwards so many years a Banker."

Then follows considerable, and not entirely favourable reference to the firm—the partners being Thomas Smith, John Wright, and Henry Gray. "Thomas Smith was about the middle size, inclined to corpulence and, in his dress, formally plain. . . . He was such a perpetual smoker that both he and John Wright would sometimes (even in the morning) scent their shop almost beyond endurance."

Thomas Smith is to be seen, seated next the women on the lower facing seat, in the picture of Gracechurch Street Meeting, *circa* 1770 (see *Biog. Cata. Fds. Inst.* p. 769 reading Thomas Smith for Joseph Smith). He was known by the *soubriquet* of "Testimony Smith" from his frequent opening remark: "I have a testimony." His first wife was Elizabeth Underwood and his second, Mary Sims; his two daughters married into the families of Fox and Tregelles.

<sup>3</sup> Joseph Talwin (c. 1718-1793), of Bromley, was a brother of Thomas Talwin (the munificent benefactor of Devonshire House M.M.), and his executor. James Jenkins gives a long account of the dispute over some portion of Thomas Talwin's legacy to his M.M. (*Records*, pp. 160ff).

<sup>4</sup> Joseph Foster (c. 1761-1835) was a well-known philanthropist and for long interested in education (see Binns's *Century of Education*, 1908).

<sup>5</sup> For Thomas Colley (1742-1812), see vol. x. p. 131 and elsewhere.

<sup>6</sup> For Richard Cockin (1753-1845), see vol. xiii. p. 45.

<sup>7</sup> Patience Chester (c. 1742-1802) was the wife of Richard Chester, of Stoke Newington.



<sup>8</sup> For Sarah (Tuke) Grubb (1756-1790), see vol. xv. p. 12.; vol. xvi. p.

<sup>9</sup> John Pemberton (1727-1795) was the youngest of the famous trio, of Philadelphia, Israel, James and John, about whom much has been written. He was in Europe in 1750-54, in 1783-89 and in 1794 till his death at Pyrmont in Germany. Many journals of the period refer to him—John Woolman, Sarah Stephenson, Rebecca Jones, David Sands, Frederick Smith, Elizabeth Drinker, William Savery, Robert Sutcliffe. His own Journal forms vol. vi of *Friends' Library* (Phila.). It was compiled by William Hodgson, Jr.

<sup>10</sup> James Thornton (1727-1794) was born at Stony Stratford, in Bucks, and removed to Pennsylvania in 1750. On his marriage he settled at Byberry. He travelled many miles in the ministry. A letter from J. T. to James Phillips, written in 1789, is in D.

<sup>11</sup> Mehetabel Jenkins (1731-1815) was, prior to her marriage with Elijah Jenkins in 1755, Mehetabel Weymouth. She lived for some of her early years with her aunt, Tabitha Weymouth, afterwards Jenkins, a well-concerned Friend, and a Minister. Her married home was at Berwick, Mass. She was four years in England commencing 1783, and formed part of the deputation of women Friends to the Y.M. of 1784. Before returning home she "a little emptied" her mind by "some broken hints," addressed to the Y.M. of Ministers and Elders. She visited the English Friend, Sarah Stephenson, on her death-bed in Philadelphia in 1802. Several letters from and to her are in D.

<sup>12</sup> Alice Rigge (1728-1809), *née* Ecroyd, was a ministering Friend, of Kendal, wife of Isaac Rigge (1713-1777), maltster and grocer of that town. She was one of the party of women by whom the Y.M. of 1784 was petitioned in person for authority to establish a Women's Y.M.

<sup>13</sup> For Mary Watson, *née* Fothergill (1750-1834), see vol. vii. James Jenkins gives a pleasing pen picture of the Watson home at Waterford:

"In that city, I was among many young men who were employed as clerks, in Merchants' country-houses. . . . The present much esteemed minister of Waterford, Mary Watson (neice of Dr. Fothergill), was at that time the most accomplished of our female Friends, she was the wife of Rob<sup>t</sup> Watson, one of our eminent Merchants, and to whose house I was often invited; I dearly loved her company, not only because she was kind and courteous, but that to whatever subjects my enquiries were directed, I was always met with a ready answer, and she appeared to derive pleasure from the circumstance of frequently adding to my little stock of knowledge. But here again 'the green eye of jealousy' was opened upon me—the other young men saw no reason for my being selected and were willing to find any motive but merit on my part, for the partial notice with which she favoured the young Englishman" (p. 1036).

<sup>14</sup> The principal source of information at present available respecting Esther Brady (1738-1822), formerly Marshall, later Clark, is the *Memoirs of Sarah Stephenson*, where we read of their travels together in the ministry in 1776, 1779 and 1788. According to the Registers, Esther Marshall, of Calverley, Leeds, married Thomas Brady, of Thorne, Yorks, in 1785. Her husband died in 1793 and in 1796 she married Timothy Clark, of Doncaster, who died in 1813, aged seventy one. In the Journal of Henry Wormald, while in York Castle, 1795-97 (ms. in D. see *F.Q.E.* vol. xii. p. 17) we read:

"In the afternoon we had the company of John Townsend from London, Esther Brady from Thorn, Hannah Murray, & several more. John Townsend & Esther both spoke very encouragingly" (p. 127).

<sup>15</sup> For Martha Routh (1743-1817), see vol. xv. p. 13.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise.

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<sup>16</sup> For Elizabeth Hoyland, aft. Walker (1761-1821), see vol. xiii. p. 163.

<sup>17</sup> For Ann Summerland (1709-1798), see vol. x. p. 80.

<sup>18</sup> There was a John Harvey living in an eastern suburb of London, who was a calico printer. He may have been the "brother Harvey" of the Diary.

<sup>19</sup> In *Piety Promoted* we have a short account of Dorothy Owen (c.1751-1793), daughter of Rowland and Lowry Owen, of Dolgelly, in Wales. "She was remarkable for her diligence in the attendance of meetings for worship and discipline, from which neither distance nor weather kept her back, while of ability; and she frequently went nearly forty miles on foot in that mountainous country, to attend the monthly meeting, even when the inclemency of the season rendered it not only difficult but dangerous."

<sup>20</sup> Sarah Beck (1716-1799) was the daughter of Henry Sims, a linen-draper, of Canterbury, and Catharine (*née* Courthope), his wife. In about her twentieth year she married Thomas Beck, of London. "After many conflicts and deep baptisms, she came forth in public ministry" (Testimony), and travelled therein from time to time. In 1766 her husband and she removed into Essex and her later years were spent at Dover. In addition to the information given in her Testimony, there are records of S. Beck in *Family Fragments*, by William Beck, 1897.

<sup>21</sup> Probably Ann Miller (1760-1842), wife of George Miller, of Edinburgh, and daughter of Alexander Tweedie, of Edinburgh. But there were other Friends of this name living at the time. See *Memorials of Hope Park*, 1886.

<sup>22</sup> There are several names of Friends which appear under Cruikshank in the card-catalogue in D. but Sarah is not among them.

<sup>23</sup> Joseph Row (1722-1792) was a weaver of Duke Street, Spitalfields. He was an Elder and, according to James Jenkins, somewhat of a disciplinarian. J. J. writes of him: "I am reluctant in believing what I once heard of Joseph Row and his uncle Thomas Corbyn, that they held in light esteem such as had not, like themselves, been of innocent life and conversation during and from their youth upwards; but if so, I know not what they would have thought of the characters of King David, the Apostle Paul, Samuel Fothergill, Samuel Neale, and a thousand others." Sarah Row, his wife, was a Minister. She died in 1803, "exactly eleven years after her husband, in the same month, on the same day of the month, the same day of the week, and at the same hour in the afternoon" (*ibid.*). Of Joseph Row's maiden sister, Susanna (1719-1804), J. J. writes: "With her, green aprons disappeared in our meeting of Devonshire House."

<sup>24</sup> Thomas Pole (1753-1829) settled in London in 1781 as a practitioner in medicine and surgery, at 45, Cannon Street. He married Elizabeth Barrett, of Cirencester, in 1784. See *Thomas Pole, M.D.*, by Edmund T. Wedmore, 1908.

<sup>25</sup> William Toinlinson (1726-1805) lived at Ratcliff, near London. He died during the Yearly Meeting "suddenly at Joseph Cator's. This innocent old man preached at our afternoon meeting at Devonshire House last first day—on the Fourth day following he was buried at Ratcliffe." (*Records of James Jenkins*, p. 621.)

<sup>26</sup> Much has been written and printed respecting John Townsend (1725-1801), of Goodman's Fields, London, pewterer and Minister. "He was a short man, but very lively and energetic." When he crossed the Atlantic in 1785, the sailors on board said of him and his larger companion [Thomas Colley]: "The little 'un would thrash the big 'un with his hands tied behind him." (*British Friend*, 1874, p. 317; *Recollections of Spitalfields*.)



<sup>27</sup> John Ellis (1745-1828) was the schoolmaster of Gildersome school, where John Perry, Jr., was educated. Gildersome is five miles from Leeds. The school is mentioned in a list of fifteen schools for boys between 1760 and 1780 in *Education in the Society of Friends*, 1871. James Jenkins writes, anno 1799 :

"I arrived at Gildersome & had the pleasure to find my old friend J<sup>n</sup>o Ellis, and his family all well ; Gildersome is a pretty little village situated about a mile and a half from the Bradford road and J<sup>n</sup>o Ellis's house and school is in a lonely situation a little beyond it" (*Records*, p. 455). John Ellis was a son of John and Mary Ellis, of Sheffield and later of Mansfield. He married Mary Horsfall in 1774, who died in 1827, aged 76.

<sup>28</sup> Mary Leaver, of Nottingham (1720-1789), was the daughter of John and Ann Payne, of Newhill Hall, Yorkshire, (a house still in the same Quaker family) and married John Leaver (1711-1794) (the marriage not found in the Registers). She visited America 1773-1775. Shortly after her return she suffered the loss of her eldest daughter, Ann (1756-1777), of whom there is mention in *Piety Promoted* and some of whose dying sayings were printed. In the following year Mary Leaver wrote a letter of advice to her two remaining daughters Mary and Dorothy (*British Friend*, 1848, p. 89), full of motherly solicitude and affection, incidentally referring to their "good natural capacities and comfortable competency of the good things of this life." The advice to them "to follow their sister's footsteps" was unintentionally acted upon—Mary died in 1782, aged twenty-two and Dorothy in 1783, aged twenty. In some verses written by one of her sisters on the death of Ann (ms. in B.) there are references to "gentle Henry" who was "left hopeless and forlorn"—perhaps Ann's *fiandé*.

There was another and later Mary Payne who married a John Leaver of Nottingham, see *Smith of Cantley*, 1878, pp. 26, 126.

<sup>29</sup> This would be Elizabeth Priestman (1749-1797), wife of David Priestman, of Pickering, Yorks. She was the daughter of Joseph and Rebecca Taylor, of London.

<sup>30</sup> Phebe Blakes (1741-1814) was a daughter of John and Sarah Marshall of Rawdon Meeting, and probably a relation of Esther Marshall, of the same district, who became Brady and Clark (see note 14). She married James Blakes, of Leeds, in 1784 ; he died in 1819, aged 71.

<sup>31</sup> For Mary Proud (1742-1826), see vol. xv. p. 13.

<sup>32</sup> Catherine (Payton) Phillips (1727-1794) was a very prominent Minister and probably also somewhat overbearing at times : James Jenkins styles her "a great Autocratix" (*Records*, p. 143 and frequent elsewhere).

<sup>33</sup> We are sorry to learn that one, at least, of the Friends employed in digesting the Registers was dissatisfied with the remuneration he received, for the result of the work has been of immense value. The following inclines one to think that the scale of payment was not very liberal. It is endorsed "Address to the Meeting for Sufferings from those employed on the Registers, 5 mo. 1840."

"To the Committee of Sufferings on the Registers :

"Understanding that in consequence of the Yearly Meeting, our operations must of necessity be suspended and presuming that our services may be required to complete the work after that period ; we the undersigned Transcribers and others respectfully submit the following to your consideration. viz.

"That many of us have families entirely dependent upon our exertions for support, and as most probably we shall be unemployed during that period, our means of providing for them will necessarily be very limited ; that the healths of several of us have been injured by the close application which it





has been necessary to bestow upon the work ; and although two or three weeks relaxation would be highly beneficial, we could ill afford to lose the time.

" If therefore upon taking the above statement into consideration you could allow some compensation, the parties concerned would feel obliged.

" And remain, Respectfully your Friends.

W. J. WALLER.  
JAMES MORLEY.  
H. O. TANHOURDIN.  
J. P. MARTIN.  
E. D. HAYWARD.  
WILL. R. BARRITT.  
S. GRAVELY.

DAVID DOEG, JUNR.  
R. P. BATGER.  
JNO. MEEK.  
JEFFREYS PAULL.  
JAMES GILES.  
ALEXANDER CRIDLAND.  
ABR<sup>r</sup> WALLIS.

## Books Wanted

(For previous lists, see xiv. 88, 121, xv. 119.)

### DEVONSHIRE HOUSE REFERENCE LIBRARY :

Samuel Harrison's *Wenlock Christison and Early Friends in Talbot County, Baltimore*, 1878.

*Life, Travels, and Opinions of Benjamin Lundy*, Phila., 1847.

*Journal of William Savery*, Phila., 1863.

J. B. Congdon's *Quaker Quiddities*, New England, 1860.

Thomas Andrews, *A Modest Enquiry*, 1709.

### JUSTINE DALENCOURT, PARIS :

Barclay's *Apology*, in French—several copies could be usefully placed.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

## Attending Meetings under Difficulties

" It has been very interesting to me to find how many and great difficulties Friends of Muncy have surmounted in endeavouring to attend their meetings constantly. J. Hogeland and his wife walked the whole distance from their house in Elklands, over the mountains, to the Monthly Meeting at Muncy, a distance by the short cut which they took, of about twenty-five miles. Ellen Macarty for some years had to walk to meeting every meeting-day a distance of five miles, and over very bad roads. She often had to carry a child in her arms and wade through deep snow the whole distance. And she told me that three successive meeting-days she had met with a bear in the woods."—*Memoirs of William Hodgson* (1804-1878), Phila., 1888.





# Life and Letters of Jean de Marsillac

Continued from page 93

THE next subject which is associated with the name of Jean de Marsillac is the petitioning, early in 1791, of the French National Assembly by Friends of Languedoc and by American Friends who had settled at Dunkirk, as represented by J. de Marsillac, and William Rotch and his son Benjamin. The subject will be best introduced by the following letter from J. de M. to James Phillips (original and translation in D.) :

Paris, 9. 1 mo. 1791.

DEAR JAMES,

Thy letter of 25 ult. was rec<sup>d</sup> the day before yesterday. I observe with satisfaction thy sympathy with our wishes about bearing arms—which we can neither bear nor use. I had before opened my mind to our friends Rotch of Dunkirk & informed them that I had it at heart, at a suitable time, to present a petition to the National Assembly, that we may get an exception about *arms* and they approve of it. I have, several times, conferred with Rabaut,<sup>10</sup> & the abbé Grégoire<sup>11</sup> who are well disposed towards us. I have also seen Brissot de Warville<sup>12</sup> & some other good patriots, & having told them how needful it was for us to petition the assembly, they approved our intentions and judiciously observed that the success would much depend on the zeal and the address with which the President should present it; & they desired me to defer the business a couple of

<sup>10</sup> Jean Paul Rabaut de St. Etienne (1743-1793) was a son of Paul Rabaut (1718-1794), a Desert Preacher, and himself a pastor of Nîmes. Was a Girondist; was put to death at the guillotine.

See *Encyc. Brit.*; Tylor's *Camisards*, 1893.

<sup>11</sup> Styled in a subsequent letter: "l'Abbé Grégoire Desmeunier l'Eveque d'Autun."

<sup>12</sup> Jean Pierre Brissot de Warville (1754-1793) was the head of the Girondist party in France. He was "a pamphleteer and journalist, who had been imprisoned in the Bastille, and had imbibed republican notions in America" (Stephens, *Revolutionary Europe*, 1900, p. 101). During his residence in America he wrote his oft-repeated reference to Friends, which appeared in his *Nouveau Voyage en Amérique* and re-appeared in 1792, translated into German, as *Karakteristik der Quäker* and published in Boston (see *The Friend* (Lond.), 1868, p. 97; *Bulletin F.H.S. of Phila.*, viii, 110). He married Félicité Dupont (*Mary Capper*, 1847, p. 41 n.). He perished on the scaffold.

See *The Journal of John Woolman*, 1900; Tangye's *Tales of a Grandfather*, 1902.



weeks when it was said Mirabeau<sup>13</sup> would be chosen President, and as he is well disposed towards us & a great friend of Rabaut, Grégoire, Warville, &c., he will have pleasure in seconding the application with that energy & eloquence which has hitherto enabled him to combat all his rivals with success.

To profit by the delay, I have written to L. Mazolier desiring him to send me a power, signed by all our friends of the South who can write, authorizing me to present this petition to the National Assembly. I shall engage the Friends of Dunkirk to join us and I hope, by the assistance of Divine Providence, to get our respectful remonstrances laid before the Assembly: probably I may present them myself about the end of the month if no unforeseen accident intervene.

Many of the members have told us it would be proper to present a memorial to the President containing a summary account of our religious Principles. I am therefore about it & when I send it I intend to send with it some of William Penn's pieces in French. As during the times of despotic government, the Comte de Vergennes<sup>14</sup> made an exception in the Edict in our favour (which begins "As to those who do not acknowledge the necessity of baptism") it is to be hoped that in this day of returning liberty to France we shall be treated with still more consideration, if the Lord is pleased to favour us in the undertaking. I am therefore pressing concerned to present this petition, but I believe it will be best to wait two or three weeks.

I have also seen La Fosse. He has sent me the books thou informed me of, which I am obliged for & for which I desire my acknowledgments to our dear friends of London. I have already distributed part of them to many members of the Assembly, to some professors of the college of Medicine at Paris & in some places of Education in that capital. I presume the intention of our dear friends was that those which were sent to me should be distributed among the inhabitants of this great City. I hope to get one presented to the Queen, and probably either to present one to the King myself or by the means of one of his guards.

J. MARSILLAC.

Translation from French, 1 mo. 9. 91.

The "pétition respectueuse"<sup>15</sup> was presented on Thursday, 10th February, 1791. One paragraph reads:

We are come to implore this spirit of justice, that we may be suffered, without molestation, to conform to some principles and to use some forms

<sup>13</sup> Honoré Gabriel Riqueti Mirabeau (1749-1791), president of the National Assembly. "During his presidential fortnight Mirabeau received various deputations—notably one from the Quakers—and replied to them in the happiest of brief speeches." (*Life of Mirabeau*, by S. G. Tallentyre, p. 322.)

<sup>14</sup> Charles Gravier, Comte de Vergennes (1717-1781), foreign minister of Louis XVI.

<sup>15</sup> *Pétition respectueuse des Amis de la Société Chrétienne, appelés Quakers*, etc. A Paris chez Badouin, Imprimeur de l'Assemblée Nationale, rue du Foin St. Jacques, no. 31, and often reprinted in French and English.





to which the great family of Friends called Quakers have been inviolably attached ever since their rise.

The petition desired freedom from taking up arms, and permission to keep separate registers of births, marriages and deaths, and exemption from oath taking.

Mirabeau's reply was sympathetic ; on the first subject he declared :

As principles of Religion, your doctrines will not be the subject of our deliberation. The relation of every man with the Supreme Being is independent of all political institutions. Between God and the heart of man what government would dare to interpose ?

He promised consideration of the other two requests and concluded by saying : " The assembly invites you to stay its sitting."

The following account of the proceedings adds interest to the narrative. It is taken from *Paris in 1789-94*, by J. S. Alger, published in London in 1902 :

In singular contrast with these diplomatic receptions is the appearance (at the National Assembly) of three *Quakers*, who, entering with their hats on their heads, on the 10th February, 1791, must have puzzled and amused the assembly. One was a Frenchman, Jean de Marsillac, who having adopted Quaker principles had quitted the army, had graduated in medicine at Montpellier and subsequently wrote a life of *Penn* and a treatise on gout. The others were William Rotch and his son Benjamin [see *Atlantic Monthly*, September, 1893.]. . . . They pleaded for exemption [from military service] and cited *Penna.* in proof that a community could exist without war. Mirabeau was then President . . . and he had no need . . . of having notice of deputations. . . . He held out promise of exemption from oaths, but he argued that self-defence was a duty. . . . On the 26th October, 1793, Benjamin Rotch again waited on the Convention. . . . On the 15th September, 1798, at the sitting of the Council of Five Hundred, Pres. Marbot announced the presence in the gallery of a Quaker who desired permission on religious grounds to remain covered. The President remarked that such permission would demonstrate the respect of the Council for religious conviction. . . . The Council however "passed to the order of the day" ; in other words it declined to consider the application.

Marsillac wrote to James Phillips at this time, from Paris, 2 iii. 1791 (original in D.) :

Deux jours après notre dernière admission dans l'assemblée nationale nous avons eu la satisfaction de voir le general la Fayette<sup>16</sup> qui nous a très bien accueilli, fait dîner avec lui et sa femme, et promis son assistance lorsque notre pétition sera rapportée ; là nous avons eu une occasion de parler de nos

<sup>16</sup> Marquis de La Fayette (1757-1834) married a granddaughter of the Duc de Noailles, then one of the most influential families of the time. *Enc. Brit.*



Principes a plusieurs personnes ainsi que moi a plusieurs officiers qui connoissoient ma famille ; je leur ai distribué de nos livres religieux qu'ils ont reçu avec des témoignages de plaisir et d'approbation, la femme de la faïence en a pareillement accepté avec apparence de joie.

Peu de jours après nous avons été visiter Rabaut [St.] Etienne, l'abbé Siéyès,<sup>17</sup> Mirabeau, l'abbé Gregoire Desmoulinier l'Eveque d'Autun, Chapelier<sup>18</sup> et plusieurs autres membres tels que Barnave,<sup>19</sup> Lameth,<sup>20</sup> &c, qui passent pour les meilleurs orateurs de l'assemblée nationale et ont le plus d'influence dans les discussions politiques et Decisions constitutionnelles tous (excepté le jeune Barnave) nous ont très bien accueilli et promis leur appui en tems convenable.

On the title page of Marsillac's *Vie de Guillaume Penn*, brought out in Paris in 1791 in two volumes, the author styles himself : "*Député extraordinaire des Amis de France à l'assemblée Nationale*" !

Although well received by the President and members of the National Assembly and brought into contact with numerous persons interested in the views set forth by William Rotch and himself, Marsillac soon found that the views he expressed did not meet with general approval and that the assembly had not met the wishes of Friends. From Boulogne, 16 vii. 1792, he wrote to Robert Grubb and Mary Dudley of "divers grievous trials"—"the civic oath, the obligation imposed upon us by the National Assembly to mount guard personally & to arm & to declare the arms every one had in his possession." He continues :

I was arrested at Paris because I had not the National Cockade, & signified my reasons for non-compliance before the Judges of the Peace & since that, before Pétion,<sup>21</sup> Mayor of Paris, who had me set at liberty saying he knew me to be an honest man & a citizen submissive to the Constitution. I complained to several Deputies of this violence, & I have a promise from several of them that they would dispense with my bearing arms, wearing the Cockade<sup>22</sup> and taking the oath, when the times shall be more tranquil and less turbulent. (Translation in D.)

<sup>17</sup> Emmanuel Joseph Siéyès (1748-1836), abbé and statesman.

<sup>18</sup> Isaac René Guy Le Chapelier (1754-1794), "a Breton lawyer, from Rennes" (Stephens, *Revolutionary Europe*, 1907, p. 52.)

<sup>19</sup> Antoine Pierre Joseph Marie Barnave (1761-1793), one of the great orators of the Revolution ; a Protestant. Was executed.

<sup>20</sup> Alexandre Théodore Victor, Comte de Lameth (1760-1829), soldier and politician.

<sup>21</sup> Jérôme Pétion de Villeneuve (1756-1794), writer and politician. His death took place by his own hand.

<sup>22</sup> David Sands and other travelling Friends had trouble anent the cockade, but succeeded in overcoming it. (*David Sands*, 1848, pp. 143. 148.)

# THE HISTORY OF THE WORLD

The history of the world is a vast and complex subject, encompassing the lives and actions of countless individuals across different cultures and time periods. It is a story of human progress, struggle, and achievement, shaped by the forces of nature and the choices of men. From the earliest civilizations to the modern world, the history of the world has been a continuous process of change and development. The study of world history allows us to understand the roots of our current society and the challenges we face today. It provides a framework for analyzing the past and predicting the future. The history of the world is not just a collection of facts and dates, but a narrative that connects the lives of people across the globe. It is a story that reminds us of our shared humanity and the common goals we strive for. The history of the world is a testament to the resilience of the human spirit and the power of collective action. It is a story that inspires us to strive for a better future for all.

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The writer then refers to a proposal of his to gather some Paris children together for instruction, in which he had the concurrence of "Gregory, Bishop of Blois,<sup>23</sup> the great protector of unlimited toleration, and my particular Friend," but decided to await more settled times.

A concern to revisit the British Isles arose in his mind, which was opposed by his "Mother and all her Family," although his wife thought she might accompany him. He set off, armed with a passport, on the 9th July, 1792. In a letter dated 17th September, 1815, he refers to his "*dernier voyage en Angleterre qui eut lieu je crois vers le dixieme mois de l'an 1792.*"

NORMAN PENNEY

*To be continued*

<sup>23</sup> Henri Grégoire (1750-1831), ardent republican and noted politician.

### Foes of His own Household

Lavington Sufferings brought in and are as followeth, viz. :

Taken from Isaac Axford, Jun<sup>r</sup> by his ffather Isaac Axford of Eaststoake in y<sup>e</sup> year 1706 :

2 <sup>d</sup> of 5 <sup>th</sup> m <sup>o</sup> by his father 2 Cocks of Hay value	0	1	6
4 <sup>th</sup> of y <sup>e</sup> same 5 Cocks of Hay by his Servants value	0	2	6
4 <sup>th</sup> of y <sup>e</sup> same by my Brother Will <sup>m</sup> . Note there was butt eight Cocks in y <sup>e</sup> whole, out of w <sup>ch</sup> he took four as above value	0	7	0
5 <sup>th</sup> took as much Hay in value	0	3	6
6 <sup>th</sup> took by my Brother Will <sup>m</sup> in hay in value	0	15	0
8 <sup>th</sup> took by my Brother Will <sup>m</sup> 6 Cocks of Hay value	0	3	0
9 <sup>th</sup> took by my Brother Will <sup>m</sup> in Hay value	0	3	0
29 <sup>th</sup> took by Brother Will <sup>m</sup> afores <sup>d</sup> for my ffather 27 Threaves of wheat value	0	6	0
30 <sup>th</sup> took by my Brother Will <sup>m</sup> 41 Threaves of Wheat & y <sup>e</sup> same day by my ffather 10 Threaves value	0	10	0
Taken away by my ffather 41 Threaves of Wheat	0	9	0

There is a similar list for the following month, the total for the two being £8 16s. 9d.

There are similar accounts in subsequent years.

*From Minutes of Southern M.M. of Wiltshire (in D.)*





# Record of Friends travelling in Ireland 1759-1861

*Concluded from vol. xv. page 145*

1849

Mary Samuel Lloyd, Wednesbury; Susan Howland, and her husband, George Howland, an elder, New England Y.M.; Esther Seebohm, Yorkshire; Thomas Arnett, Indiana Y.M.; Barnard Dickinson, Colebrookdale, Isaac Robson, Huddersfield, and Lydia Ann Barclay, Aberdeen, to the Yearly Meeting; James Jones, New England.

1850

James Jones and Mary Samuel Lloyd to the Yearly Meeting and a few Meetings; Cordelia Bayes, Middlesex, and Sarah Squire, to the Yearly Meeting; Martha Thornhill, Yorkshire; Martha Gillett, Jr., Oxfordshire.

1851

Martha Gillett, Jr., since last year; William Matthews, Essex; John Meader and Elizabeth Meader, Providence, R. I.; Hannah Rhoads, Pennsylvania; Elizabeth Pearson, her companion, an elder; Joseph Buckley, Manchester, Mary Stacey, Tottenham, to the Y. M.

1852

Thomas Arnett, here also in 1849; Eli and Sybil Jones, China Mo. Mg., Vassalboro Quarterly Meeting, New England Yearly Mg., Isabel Casson, Isaac Robson, Richard F. Foster, Rachel Rickman, Priscilla Rickman, Margaret Abbott, Sarah Ann Doeg, to the Y. M.; Samuel Fox, Tottenham.

1853

Thomas Chalk, Kingston-on-Thames; Eli Jones to the Yearly Mg.; Lindley M. Hoag to the Y.M. and Munster Q.M.; William Forster, Harrison Alderson, Caroline Norton, Lucy Westcombe, to the Y.M.; Caroline Bottomley, Yorkshire; Lydia Neild, Lancashire.



1854

Caroline Bottomley and Lydia Neild, here since last year; Jonathan Priestman and Rachel Priestman, Newcastle, she died at Waterford, 16th 7 mo. '54; James Backhouse, York, John Candler, John R. Seekings, Birmingham, to the Yearly Meeting.

1855

John Hodgkin, Tottenham; Henry Hopkins, Yorkshire; Hannah Allen, Stoke Newington (Munster Q.M.), to the Yearly Meeting.

1856

Eliza Paul Gurney, Norwich; Robert and Christine Alsop, Stoke Newington, to the Yearly Meeting; Sarah Squire, Reading; John Philip Milner, Stockport; Henry Hopkins, Scarboro; Robert Lindsey, Yorkshire.

1857

Sarah Squire, here since last year; Daniel Prior Hack, Brighton, to the Yearly Mg; Sarah Dirkin, Holm Mo. Mg.; Thomas and Elizabeth Chalk, Kingston on Thames; Daniel Williams, Indiana.

1858

Daniel Williams, Susan Howland, New England, Joseph Thorp, Yorkshire, Henry Hopkins, Yorkshire, Margaret Abbott, Elizabeth Midgley, Alice Wright, Manchester, William Miller, Edinburgh, to the Yearly Meeting; Jonathan Grubb, Sudbury.

1859

Jonathan Grubb; Fowden Lawrence; Eliza Sessions, to the Y.M.; Mary Tanner; William Tanner.

1860

Isaac Robson; Anne Gardner; William Matthews; Margaret Abbott, Alice Wright, Thomas Pumphrey, Isaac Brown, Joseph Clark, John Ford, Joseph Jesper, Samuel Fox, John R. Seekings, to the Yearly Meeting.

1861

Benjamin Seeborn; Anne Gardner (since last year), John L. Eddy, Ohio, James Backhouse, Ann Watkins, Edward Sayce, to the Yearly Meeting.





## John Harrison at London Nearly Meeting in 1789

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**B**Y the courtesy of Walter Barrow, of Birmingham (a descendant of the writer), a typed copy of the narrative of the visit to Y.M. by John Harrison, of Liverpool, has been on loan in D.

John Harrison was a son of Benjamin Harrison, of Low Groves, Kendal and Frances Farrer, his wife, and was born at Kendal in 1762, thus he was twenty-seven years old when he attended the Y.M. of 1789. In the following year he married Jane Kay, of Warrington, daughter of John and Elizabeth (Gilpin) Kay. They had three sons and six daughters. John Harrison was a corn-merchant and lived at Mount Vernon, Liverpool. The original manuscript is in the possession of Miss Ethelinda Hadwen, of Duncans, Vancouver Island.

John Harrison left Liverpool, 24 May, 1789, astride his good mare Jane and he reached the "White Bare" in Basinghall Street, London, on the 29th.

Various incidents of the journey were noted: the Friends going on the same errand whom he met; the inns where he put up and the wine he drank ("agreeable glass," "red port indeed very capital," etc.); a call on his relatives at Warrington; and a visit to Hartshill, where, in company with "J. C." i.e., Joseph Crosfield, he viewed the oft described, wide prospect of country "in which we could count from 30 to 40 spires." The Sunday was partly spent at Leighton Buzzard where he and his companions, Thomas Cash of Coventry, Thomas Cash of Morley, Isaac Hadwen and Edward Bellis, were the guests of John Grant and his wife, "who made much of us . . . they being what I call very sincere Friends." Meeting began at 10, a small company, "T. Cash appeared very acceptably after which made a very pathetic prayer." Before leaving, the Friends met some of the Leighton members again at the Grant home.



John Harrison and his "bedfellow," E. Bellis, did much sight-seeing between the sittings of Y.M.

The whole City seems nothing but hurry and confusion & shall think myself very happy when I get from it as the Driving of Coaches &c. exceeds any description I could ever have formed.

The first meeting attended was the Ackworth General Meeting at Gracechurch Street,

in which were a many of the strongest debates I ever heard & very warm ones which was not very pleasing to me and I thought if the future sittings of the Meeting were not more unanimous in sentiments not much good could be derived.

On the Sunday, Gracechurch Meeting was "crowded beyond description," George Dillwyn and a woman Friend (name not known) "went to prayer" and John Story "appeared & stood long." Westminster in the afternoon was not so crowded "W. Jepson had a lively testimony to bear," and was followed by Ann Summerland, "one White from Ireland," and others.

Nothing of special interest is recorded of the first few sittings—"they were much crowded and very warm"—epistles read, committees appointed—"50 or 60 persons for drawing up the Yearly Meeting Epistles" and later answers to the Queries. Much time was spent over a proposition

to have the Yearly Meeting held at a fixed time. After debate on the subject with much warmth the meeting came to a conclusion to hold the ensuing yearly meeting at a fixed time, say, the third first day in the fifth month from time to time till the meeting shall conclude to alter it.

One morning our friend attended a meeting at Horslydown, which began at ten and ended at one—"the most satisfactory I have yet attended since I cam here." Sundry testimonies were borne by "Ann Summerland, A. Rigg, & M. Rooth."

At one sitting (dates are scarce) "the Loudon and Middlesex Proposition came on respecting the settlement of Friends' Childer which Friends had been married out of Society." At another sitting there was

a man named John de Maylaip that was come from France on purpose to attend these meetings if he could get admittance which was readily granted.





Several times appear hints of the slow progress made, but later,

I begun to see we should sooner get the business over than what I expected from the former days' works which indeed appeared tedious and irksome.

The next Sunday John Harrison attended meeting at Peel, "which was not very fully attended and its a Meeting I the least admire of any I have yet been to." John Story spoke at length. Later in the day he went to Devonshire House Meeting "a place I had not before been at : . . . a very neat comfortable place."

On the following morning

A case was brought before the meeting respecting a Friend who had married a second wife three mo<sup>s</sup>. after the decease of his former. Having brou<sup>t</sup> the matter regularly before their meeting twice, and it would not do, he got married by a priest for which the meeting disowned them & he made an appeal to this meeting, & the Persons app<sup>d</sup>. for hearing & judging of appeals bro<sup>t</sup> in an act the meeting had done right & being confirmed by the meeting the matter was fixed, after which they enquired into the state of Fr<sup>d</sup>s property in diff<sup>t</sup> parts of Jamaica and other Islands.

On the last day but one the sittings began at ten, adjourned at one till three, then Friends sat till 6.30, adjourned till 7.30 and "held till near 10 o'clock and a many Friends much spent and overdone." Next day the Meeting ended, and T. Hoyle and J. H. took a boat from London Bridge to Westminster "to see the king go in state to the House of Lords . . . which made indeed one of the most splendid appearances I ever beheld."

"E.B. was gone off for home in the coach having sold his horse to T. Palmer for £20," but J. H. had still some more sightseeing to do. Finally, he

retired to rest being desirous to get from the city early in the morning having paid all my bills & perquisites in order that I might leave the town with reputation & honour not knowing when I may have the opportunity of being here again & could I be supported with money to my request I could not wish to spend my time in this place without some employ or other as I should be quite wearied out without some other exercise than this of doing nothing. . . . As soon as Jane was ready I left the city not with reluctance being glad to set my face towards home.

On his homeward route our traveller passed through Oxford :





Oxford is a neat clean town and chiefly consists of people of Rank & I think one half of the place is Churches & Chapples for I counted to twelve spires & steeples & the students there cut a conspicuous figure in their long black Gowns & a kind of cape with a square cover on the top and in this a cluster of black fringe which hangs over ; a many of these are very good looking young men & appear with very grave countenances yet I do not admire their manners & way of bringing up, so that not being much charmed with Oxford I only spent about 1½ hours in the place while Jane got a bate.

Arrived at Coventry J. H. found it was

their great procession fair and the streets so crowded with people that it was with some difficulty I got to my Inn and got a stole for the mare. After this I went down to T. Cash's, got a glass of wine & then tea and they made me promise to take a bed which I accepted & before supper T.C. took a walk with me round the town, most part of which is very antient after which we returned and got supper. I found I. Hadwen just come. He left London the day before I did & came the direct way so that he must have rode very slow otherwise I must have done the contrary. After spending an agreeable evening we went to bed & in the morning T.C., I. Hadwen & myself went to breakfast with widow Brinsdon and her daughter Hannah who is an agreeable young woman. After this I went to see the mare & T.C. along with me, we took several walks in and about the town during the forenoon and at 10 o'clock looked into a Friends' house where we got some refreshment say cold ham, & Plumb Pudding & our liquor was some of the choicest ale I ever got, which the kind Friend called Old Tom. After this we called to see two maiden frds where we got a little more Plumb Pudding & some currant wine so that I had not much appete for my dinner where we dined say at W. Cash's who lives in a very neat place & the whole of them are indeed very kind friends as ever I met with & T. Cash's wife is a most pleasing woman.

Set out for home, having been absent therefrom three weeks and two days.

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### On Christian Fellowship from the Epistles of George Fox

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"Mind that which is pure in one another, which joins you together."

p. 12.

"Therefore, all Friends, obey that which is pure within you and know one another in that which brings you to wait upon the Lord," p. 70.

"And, Friends, meet together and know one another in that which is eternal, which was before the world was," p. 115.

"Feel the power of God in one another, p. 123."

"None may stand idle out of the vineyard, and out of the service, and out of their duty ; for such will talk and tattle, and judge with evil thoughts of what they in the vineyard say and do," p. 235



## John Howard on Ackworth School

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HAVING in many of the schools I have visited observed, among other irregularities, the *rudeness of the boys*, and being persuaded that *no instruction* is given them relative to a decent and becoming deportment, perhaps hints may be taken for their improvement in this respect from some of the *rules* of the *excellent* institution of the Quakers, at Ackworth in Yorkshire, for the education of children of their persuasion, which I here copy.

### "INSTRUCTIONS TO SCHOOL MASTERS.

"That the schools, during the summer season, open at half after six o'clock in the morning, and in the winter at half after seven o'clock, and that they close at eight; that after breakfast they open at nine and close at twelve, that after dinner they open at two and close at five. These times to be observed as near as conveniently may be.

"That they observe that the children come into the schools when the bell rings, in a quiet and becoming manner, with their faces and hands clean, hair combed, and take their seats at the time appointed.

"That the boys be instructed in spelling, reading and English grammar; that after dinner, the boys who attended the writing masters, shall attend the reading masters; and the lads who attended the reading masters, shall attend the writing masters.

"In order that punishments may be inflicted with coolness and temper, and in proportion to the nature of the offence, the following method is agreed upon *viz.*: That the treasurer and each master keep a book, and minute down offences committed within the day; that once a week, or oftener, they meet together and inspect these books, and administer such punishments as may be agreed upon, using their endeavours to convince the children that the only purpose of correction is for their amendment, and to deter others from the commission of the like offence.

"That they sit down with the children and family on 1st day (Sunday) evening, reading to them, or causing them to read suitable portions of the holy scriptures, and other religious books, the treasurer and principal master selecting such parts and subjects as are most instructive, and best adapted to their understandings.

"That they in *particular* endeavour, by divine assistance, to impress upon the minds of the children the necessity of a strict adherence to truth, and abhorrence to falsehood, as well as a remembrance of their Creator in the days of their youth; having the fear of the Lord before their eyes, which will preserve under the various temptations to which they are incident, and lead to the enjoyment of real happiness by keeping a conscience void of offence towards God and towards Man.





"GENERAL RULES to be strictly observed by all the Boys at ACKWORTH SCHOOL, and to be read to them once a month.

"That they rise at six o'clock in the morning in the summer, and at seven o'clock in the winter, and dress themselves quietly and orderly, endeavouring to begin the day in the fear of the Lord, which is a fountain of life preserving from the snares of death.

"That they wash their faces and hands, and at the ringing of the bell, collect themselves in order, and come decently into the school; that they take their seats in a becoming manner, without noise or hurry, and begin business when the master shall direct.

"That they refrain from talking and whispering in the school, and, when repeating their lessons to the master, that they speak audibly and distinctly.

"That they should not be absent from school, nor go out of bounds without leave.

"That when the bell rings for breakfast, dinner or supper, they collect themselves together in silence, and in due order, having their faces and hands washed, their hair combed, etc., and so proceed quietly into the dining room, and eat their food decently.

"That they avoid quarrelling, throwing sticks, stones and dirt, striking or teasing one another; and they are enjoined to complain not of trifles; and when at play to observe moderation and decency.

"That they neither borrow, lend, buy, nor exchange without leave, and that they strictly avoid gaming of all kinds; that they never tell a lie, use the sacred name irreverently, nor mock the aged or deformed.

"That when a stranger speaks to them they give a modest audible answer, standing up, and with their faces turned towards him.

"That they observe a sober and becoming behaviour when going to, coming from, and in religious meetings.

"That their whole conduct and conversation be dutiful to their masters, and kind and affectionate to their school fellows and that in all cases they observe the command of Christ, *All things whatsoever ye would that men should do unto you, do ye even so to them.*

"That in the evening they collect themselves and take their seats in the dining room, and after answering to their names when called over, and attending to such parts of the holy scriptures and other religious books, which may be read to them, they retire to their bed chambers, and undress with as much stillness as possible, folding up their clothes neatly, and putting them in their proper places; and they are tenderly advised to close as well as begin the day, with the remembrance of their gracious Creator, *whose mercies are over all His works.*"

The *instructions* to school mistresses; being similar to those for school masters; and the *general rules* being nearly the same for girls, I omit copying them.

I cannot better conclude this subject than in the words of my learned, much respected and honoured friend Dr. Price.

"Seminaries of learning are the springs of society, which, as they flow foul or pure, diffuse through successive generations *depravity* and



misery, or on the contrary, *virtue and happiness*. On the bent given to our minds as they open and expand, depends their subsequent fate; and on the general management of *education* depend the honour and dignity of our species."

From *An Account of the Principal Lazarettos in Europe*, by John Howard, F.R.S., Warrington, 1789, p. 122.

At *Ackworth*, near Pontefract, there is a school belonging to the people called Quakers,<sup>1</sup> in a healthy and fine situation. The house was built as an appendage to the foundling hospital, but was purchased (for about £7,000) at the desire of that excellent man *Dr. Fothergill*, and intended for the education, maintenance and clothing of children of both sexes whose parents are *not* in affluence. They are instructed in reading, writing and accounts, and the girls in knitting, spinning, plain needle-work and domestic occupations. A small part of every day is devoted to silent and serious thoughtfulness which does not seem tedious or irksome to the children, for they are habituated from their early infancy, at stated times, to silence and attention.

The house is a good and spacious building, and well adapted for the proper separation of the boys and girls. No children are admitted younger than nine years of age, except orphans, and but few remain in the house after they are fourteen. As the school is partly supported by donations and legacies the expense to the parents is easy (about eight guineas a year for each child). The general average number of children is three hundred and ten. From the 18th of October, 1779, to the end of 1787, nine hundred and ninety-two children have been admitted. Of these only twelve have died; three of them by the small pox in 1782, in the natural way. Of thirty-two who were inoculated, none died.

At my visit, January 10th, 1788, there were one hundred and sixty-two boys, and one hundred and eight girls, neat and clean at their several employments, and the school rooms were in great order. The children were calm and quiet, and their countenances indicated that this did not proceed from fear of the severity of their masters or mistresses. (I well remember an expression of the doctor's to me with reference to this school, "we have got a person at the head of it, who is made for the purpose".) Their bedrooms were clean and in order; the children (properly) lie on hair mattresses and in each room is an usher or mistress. I omit the diet table, because I do not approve of beer for children nor of meat oftener than once or twice in a week.

From *An Account of the Principal Lazarettos in Europe*, by John Howard, F.R.S., Warrington, 1789, page 197, footnote to Pontefract Town Gaol.

<sup>1</sup> This much respected people, with whom I have passed many agreeable hours of my life, I trust will believe me when I say I cordially join in opinion with *Dr. Percival*, who in his *Dissertations* says, "The people *improperly* because *opprobriously*, called *Quakers*, certainly merit a very high degree of esteem from their fellow citizens, on account of their industry, temperance, peaceableness, and catholic spirit of charity." To which I will add, as an amiable property, their uncommon neatness in their persons and houses.





## Too Many Bookes Published

The following outcry against a super-abundance of Quaker publications is taken from the original in D. It shows incidentally the sale-price of Friendly tracts:

Sist<sup>r</sup>

J have Rec<sup>d</sup> some bookes this weeke & J send some of them to amongst you 1 doz. of Francies Howgills<sup>1</sup> att 1s. 9<sup>d</sup> three of y<sup>e</sup> Answer to gilpins booke<sup>2</sup> att 9<sup>d</sup> & 3 of y<sup>e</sup> answers to salles Earand<sup>3</sup> att 10<sup>d</sup> & 3/s 6<sup>d</sup> before is [?] in all 6/s 10<sup>d</sup>, these of Gilpins & sales Earand is Reprinted,<sup>4</sup> but by whose order J doe nott know, but he hath sent me fittie of ether sortt, and J doe nott know wheare to putt any of them of, for theier is noe friends heare y<sup>t</sup> J can putt anie of them tow, & they are wearie of Recaiveinge any of the new ones & y<sup>e</sup> people of y<sup>e</sup> world att psent will nether looke of bookes nor papers, J would know whether thou hast Rec<sup>d</sup> the letter w<sup>th</sup> was dated 28<sup>th</sup> of ii<sup>th</sup> mo<sup>th</sup> which had y<sup>t</sup> paper in of an account, soe w<sup>th</sup> my love to all that are faithfull w<sup>th</sup> y<sup>e</sup> J Rest  
thy deare Brother in  
his measure

Kendall y<sup>e</sup> 1<sup>th</sup> of  
the 12<sup>th</sup> month 54/

THO: WILLAN

Addressed :—ffor  
Margrett ffell att  
Swarth moore  
this ddd

<sup>1</sup> This was, doubtless, *A Woe against the Magistrates, Priests and People of Kendall*, etc., and signed F.H. Eight pages, printed in 1654.

<sup>2</sup> Christopher Atkinson, of Westmorland, wrote *The Standard of the Lord Lifted up against the Kingdom of Satan, or, an Answer to a Book Entitled "The Quakers Shaken,"* written by one John Gilpin, with the help of the Priest of Kendal. Edward Burrough contributed a Preface and a Postscript was signed by seventeen Friends who were prisoners at Kendal.

<sup>3</sup> George Fox wrote *Saul's Errand to Damascus*, etc., first printed in 1653. The "Answer" is entitled *A Brief Reply to some part of a very scurrilous and lying Pamphlet called Saul's Errand to Damascus*, etc. It forms an addendum to Francis Higginson's *Brief Relation of the irreligion of the Northern Quakers*, etc., printed in 1653; the whole piece occupies 80 quarto pages.

<sup>4</sup> Gilpin's book was reprinted in 1653. George Fox's *Saul's Errand* was reprinted several times in 1654 and 1655.





## Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

\* John Mahler, the author of *Lead Thou—The Record of a Spiritual Journey* (Oxford: Blackwell, 8 x 5½, pp. viii+71, 3s. net), writes (page 28):

"Emlyn Davies and I decided on a short holiday at Bournemouth. Sunday morning we passed the Quakers' Meeting House. It brought back memories of my school-days at Kendal, and more especially of my dearly loved and revered Headmaster, Henry Thompson, who had quite recently died at the ripe age of 81, buoyant and youthful in mind and spirits to the very end. That drew me in. My chief intention was to speak a word of love and gratitude. But my courage somehow failed me and I left the meeting with that word unsaid. As we walked away, I told Emlyn that what had chiefly kept me back was the uncertainty as to what exactly was meant by 'the spirit moving one to speak,' and as to whether speech might only be permitted to members of the Society. He said: 'Do you see this elderly gentleman and his daughter in front of us? Ask them, they were at the meeting.' I demurred on the ground that they were perfect strangers. But he said: 'Twice they've gone down a side street and come back just in front of us. This means something. Ask them.' Finally I did. It turned out to be Mr. J. Allen Baker, M.P., and his daughter."

On a subsequent page we read of The Collegium and its secretary, our Friend, Lucy Gardner, of 92, St. George's Square, London. We are glad to find that, though something prevented his speaking in the Bournemouth meeting, it was at Swanwick that "the chairman for the day, a Quaker," suggesting a short silence, opened the way for him to speak.

Headley Brothers, 72, Oxford Street, London W.1., announce a new series called the Christian Revolution. The volumes are of varying sizes, the first being *Lay Religion*, by Henry T. Hodgkin. "The book is a protest against leaving the discussion of religious questions in the hands of specialists—the answer of the Christian religion to the fundamental demands of human nature is set forth in a simple non-theological way."

Rev. G. W. C. Ward, of Nottingham, has presented a copy of his *Memoir of Frederick Richard Pyper, M.A.* (Nottingham: Saxton, 8½ by 5½, pp. cxliii. + 86). F. R. Pyper (1859-1915) was one of many clerical descendants of Friends; he claimed both Barclays and Bevans in his ancestry. He was curate at Brighton and Nottingham, vicar in Sutton-in-Ashfield and Nottingham and rector of Bestwood Park, Notts. He was poet as well as preacher, and a selection of verses closes this interesting biography. One poem is here reprinted:

\* Not in D.



MISSIONARY HYMN  
THE BELATED FLOCK

And other sheep I have which are not of this fold ; them also I must bring and they shall hear my voice ; and there shall be one fold, and one Shepherd."—John x. 16.

The day is fast declining,  
Its hours are almost told ;  
Methinks I see a Shepherd stand  
Beside a half-filled fold ;  
And as the mists of evening rise,  
And shadows onward creep,  
I can see Him strain his anxious eyes  
To find His missing sheep.

I hear Him calling, calling ;  
(The cliffs give back His cry)—  
"Come home, come home, ye wanderers,  
Oh, wherefore will ye die ?  
The darkness falls on fen and rock,  
And swift the torrent rolls ;  
Return, return, My wayward flock,  
To the Shepherd of your souls."

And now He eyes His loved ones,  
Who, safe in shelter warm,  
Have found in Him a hiding place,  
A shelter from the storm.  
No hurt they fear, for there He stands,  
And, as on Calvary's hill,  
He stretches wide His piercèd hands  
To shield them from all ill.

And now, with face more wistful,  
He thinks on those that stray,  
His other sheep, outside the fold,  
Yet dear to Him as they :  
And down into the valleys dim,  
And o'er the hills He crossed,  
He bids His shepherds follow Him,  
To seek and save the lost.

I hear His pleading accents,  
"Cling not too close to home,  
But out into the highways go,  
And gather all who roam ;  
Tell them the gate is standing wide  
For all who mourn their sin ;  
Fetch home the souls for whom I died ;  
Compel them to come in."

O Thou, Good Shepherd, hasten  
The time by Thee foretold,  
When all God's Israel shall be saved,  
One flock within one fold ;  
When long-lost sheep from every land  
Stream homeward at Thy call,  
And none shall pluck them from Thy hand,  
Thou Saviour of us all.





How lovely on the mountains  
 The message of the Cross!  
 The feet of them that preach Thy peace  
 And count all else but loss!  
 Let us but hear Thy voice, we pray;  
 Let us Thy glory see;  
 That we, with cleansed lips, may say,  
 "Lord, here am I, send me."

(c. 1908)

Tune. *The Cross of Jesus.* (Sankey)

Ethel M. Ashby has an article—"Ideals and Practice. The Society of Friends among Russian Refugees" in the Nov.—Dec.—Jan. no. of *The Russian Quarterly* (ann. subs. 3s. Editor, 1, Outram Road, Southsea).

The work of Friends in assisting the coloured people of America to settle themselves in districts where their advancement would be promoted, is afresh illustrated in *A Century of Negro Migration*, by Carter Goodwin Woodson, Ph.D. (Washington, D.C., Association for the Study of Negro Life and History, 8 by 5½, pp. 221.)

In *The Pennsylvania Magazine* for July 1918 (vol. 42, no. 167) there is an account of the Loganian Library and also a copy of a letter from Henton Brown and Dr. John Fothergill, to James Pemberton, dated London, 4 mo. 8, 1766, respecting Benjamin Franklin and the Stamp Act.

Readers of literature on Natural History subjects will want to see Samuel N. Rhoads's late catalogue *Auduboniana and other Nature Books*, no. 39, pp. 106, to be had at 920 Walnut Street, Philadelphia, Pa.

The last issue of the *Bulletin of F.H.S. of Philadelphia* brings volume eight to a close. There are references to Nathanael Greene and Jacob Brown in connection with notices of them in *THE JOURNAL*, xv. 48. A. C. Thomas's review of books is always interesting reading. We are in close sympathy with the following paragraph which closes his notice of the Swarthmore Lecture—"The New Social Outlook":

"Without in the slightest degree questioning the need or the duty of the Church to take an active part in forwarding movements for the betterment of social conditions, the Church should continue to see to it that the spiritual is not minimised. Where external needs are intensely great there is always a danger of overlooking, for the time at least, the needs of the soul, and this tends to become a habit."

In Beatrice Harraden's latest story, *Where your Treasure is*, there are frequent notices of Friends' work on behalf of the victims of the late war. (London: Hutchinson, 7½ by 5, pp. 256, 6s. 9d. net.)

The Curtis Publishing Company, of Philadelphia, has presented to Friends' Reference Library a copy (no. 10 of a numbered edition of 475 copies) of *The Collection of Franklin Imprints in the Museum of the Curtis Publishing Company*, with a short title Check List of all the Books, Pamphlets, Broad-sides, etc., known to have been printed by Benjamin Franklin, compiled by William J. Campbell, A.M., M.D., Ph.D., president of the City Historical



Society of Philadelphia (11½ by 8½, pp. 333). This is a valuable addition to the Library; it has been carefully studied by the Librarian, and the few Quaker items previously unknown transferred to the card-catalogue as items of information. It is interesting to note that the first and last known issues from Franklin's press are Quaker—Sewel's "History," 1728, of which the first portion was printed by Samuel Keimer, and Thomas Letchworth's "Morning and Evening's Meditation," 1766, printed by Franklin and Hall.

This useful book was presented on the suggestion of Allen C. Thomas.

While the readers of THE JOURNAL have had before them, by favour of Mrs. E. G. Bell, of Lurgan, extracts from the Goff letters, another series of letters, edited by Miss Margaret Ferrier Young, of Dublin, has been passing through the pages of the *Journal of the County Kildare Archaeological Society*—"The Shackleton Letters, 1726-1783." There are letters from Roger Shackleton of York, and his son William, and from various members of the Ballitore household. The compiler writes appreciatively of the services to the country of the early Quaker settlers, but we cannot follow her when, writing of the family harmony, "deferring to father and mother," and dealing for marrying out, she adds:

"Now, alas, that is all changed and young Friends are much like other young people following their own sweet wills, with a corresponding loss to the Society."

We have not yet been told where these letters are preserved. If they are printed *verb. et lit.* the spelling is in contrast with that of the Goff letters.

\**Chapters from my Life with special Reference to Reunion*, by Sir Henry S. Lunn, is a very interesting book (London: Cassell, 8½ by 6, pp. xii + 422, illustrated, 10s. 6d. net). Among Dr. Lunn's friends and helpers was Sir Jesse Herbert (1851-1917) of whom we read:

"Beginning life as the son of a minister of one of the minor Methodist bodies, [Jesse] Herbert was handicapped as a young man because of some strange scruples which his father had. His father held that it was quite right for single ministers to be paid for their services, but that when a man married he ought to earn his own living. He resigned his position in the ministry and earned his living by his own hands, but had no money to spend on the education of his son.

"Herbert was possessed of great intellectual powers, and in the poverty of his boyhood began to earn money by writing for 'The Christian World' and other papers. With this money he bought his first books, and a little later by some accident he came to know Auberon Herbert, with whose family he was distantly connected, and he gave him the run of his library. Herbert worked hard, took his degree at London University, and then qualified as a barrister.

"During his studies he was attracted by the Society of Friends and became a convinced member. He settled down at Birmingham, and rapidly secured a considerable practice there. He was closely associated with Joseph Chamberlain and Jesse Collins in their Radical days. When the Home Rule campaign began he remained a Gladstonian, and his practice vanished. For a time he was legal adviser to the Chinese Government in South China. After his return from China, Mr. Cadbury was asked by Mr.

<sup>1</sup> Vol. ix (1918). Hon. Editor: Thomas Ulick Sadleir, The Office of Arms, Dublin Castle.





Herbert Gladstone if he could recommend a man to reorganise the Liberal party which had just suffered its great defeat of 1895. Mr. Cadbury recommended Jesse Herbert, and he then entered upon the work in which he achieved the triumphant success of the election of 1906 after many years of arduous toil.

Sir Edward Fry is mentioned—"the distinguished judge whose career has added fresh lustre to the record of that great Quaker family."

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*Recollections of Henry Brady Priestman*, by his wife, Alice Priestman, privately printed, 1918, 4to., pp. 143, illustrations and pedigree; presented by the compiler. H. B. Priestman was born at Thornton-le-dale in Yorkshire in 1853, and is now, and has been for many years living in Bradford. He has held many official positions in his adopted city and was clerk of London Yearly Meeting in 1911 and 1912. The book, mostly drawn from printed sources, divides itself into these sections—Introductory, Society of Friends, Adult Schools, Friends' Provident Institution, Peace, Temperance, City Guild of Help, General Booth's "Darkest England" Scheme, Politics, Education, City Council, Literary, Recreations and Travel.

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\* In *The Expository Times* of February, there is an article by Edward Grubb,—“Faith and Facts.”

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The *Friends' Quarterly Examiner* for First Month has an historical article on the two volumes of the works of Morgan Lloyd (copy in D), by John E. Southall, and also a timely paper by A. L. Littleboy on “Quaker Embassies a Century ago.” The proof reader might be encouraged to give somewhat more careful attention to his work—typographical errors occur too frequently for a magazine of this character.

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\* In December, 1916, “The Nation” (London) announced a series of prizes for essays on “The idea of public right as the governing idea of European politics . . . how can it be translated in concrete terms?” The essays for which prizes were awarded have appeared as *The Idea of Public Right* (London: Allen and Unwin; New York: Macmillan, 8½ by 5½, pp. ix. + 324, 8s. 6d. net). One essay in Division Two (for teachers and speakers) is written by our friend Charles Sturge, son of the late J. Marshall Sturge, for many years at Paradise House School, London, and now of St. George's School, Gosforth, Northumberland.

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\* In *The Socialist Review* for Jan.—March, there is an article by J. T. Walton Newbold, M.A., a London Friend, entitled, “Who's Who on Wall Street.”

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Another volume of verse comes from the pen of William King Baker—*The Birth of Love* (London: Oliphants, 7½ by 5, pp. 214, 6s. net). The author describes the object of his book thus:

“The aim of this poem is the discovery and disclosure of the supreme influence in the life of the human race—which has given inspiration and

\* Mrs. Priestman died on the 4th of February. See *The Friend*, 21st of February.





character to all its greatest efforts, is the theme of every worthy romance, and the sum of most human philosophy—the power and blessedness of love in woman: her nature, her surpassing gifts, and her great destiny in the harmony of God.” Copy presented by the author.

The articles by S. Edgar Nicholson, on *Friends and World Reconstruction*, which appeared in “The American Friend,” have been reprinted and may be obtained at ten cents per copy, from the author, Richmond, Indiana.

\* The work of the First British Red Cross Unit for Italy, in which several Friends were engaged, is described in *Scenes from Italy's War*, by George M. Trevelyan, commandant (London: Jack, 9 by 6, pp. 240, 10s. 6d. net).

### Recent Accessions to D

**I**N addition to the unstarred literature introduced under the heading “Friends and Current Literature,” the following items have been added to D during the last few months:

*From the Land of Dreams*, by John Todhunter, Talbot Press, Dublin, 141 pp. 1918. John Todhunter (1839-1916) came of a Quaker stock, originally from Cumberland. “They were seafaring folk. His great grandfather was a Whitehaven shipowner who sailed his own ships. On one occasion he was presented by the underwriters of Liverpool with a piece of plate in recognition of his seamanship and gallantry in saving the ship ‘Ellen’ in difficult circumstances. John Todhunter’s grandfather settled in Dublin in the timber trade. His mother was one of the Limerick Harveys. He went to school first at Mountmellick and afterwards at the Friends’ School, York. When the serious business of life began for him—it began at sixteen years of age—we find him working in business houses in Dublin, Pim’s and Bewley’s, but before long he gravitated to Trinity College, where he entered the Medical School. He took his M.B. degree in 1867, and the M.D. in 1871, but before the latter date he turned his attention to literature and will be known in the future as a poet.” (Information from Introduction.)

Todhunter was certificated as a Friend from Dublin to Limerick in 1860, from Limerick to Dublin in 1862, from Dublin to Westminster and Longford M.M. in 1877. He resigned his membership. He died in London. (Information from Edith Webb, per J. Ernest Grubb.)

*The Growth of English Drama*, 1914, by Arnold Wynne, M.A., a Friend, of the South African College, Cape Town, who lost his life in the war, 9th April, 1917. Presented by Geraldine Wynne in memory of her brother.

*Indiana as seen by Early Travellers* is a collection of reprints from books of travel, letters and diaries, prior to 1830, selected and edited by our Friend, Harlow Lindley, secretary to the Indiana Historical Commission. Published in 1916, 596 pages. Presented by the compiler.



Ella K. Barnard, of West Grove, Pa., has presented the following: *Retrospect of Western Travel*, by Harriet Martineau, 2 vols., New York, 1838; second series of *Letters from New York*, by L. Maria Child, New York and Boston, 1846; *Poems of John G. Whittier*, Phila., etc., 1838.

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*The Pearl of Great Price*, by John Ashby, 1845, from the library of the late Ellen Taylor, of Isleworth.

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*The Excellent Privilege of Liberty and Property*, being a reprint and facsimile of the first American edition of Magna Charta, printed in 1687, under the direction of William Penn, by William Bradford, Philadelphia, printed for the Philobiblon Club, 1897. This valuable reprint, one of one hundred and fifty only, was presented by Haverford College, per Allen C. Thomas.

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*Of the Imitation of Christ*, by Thomas à Kempis, translated by John Payne, 3rd ed. London, 1785, with other books from libraries of Cheshire M.M. per Charles J. Holdsworth.

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*The Garland. Selections from various Authors*, by Eliza Paul Gurney, Phila., 1879.

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*A Perpetual Calendar showing the Times of Holding the Quarterly, Monthly and other Meetings of Friends of London and Middlesex*, constructed by R. G. G. in 1810. Presented by J. E. Wilsor of Ilkley.

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*A History of Stanbury*, 1907. Presented by Robert H. Marsh.

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*David B. Updegraff and his Work*, by Dougan Clark and Joseph H. Smith, Cincinnati, Ohio, 1895, 318 pp. From the library of the late Charles Roberts.

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*The New Puritan*, Life of Robert Pike (1616-1706), the Puritan who defended the Quakers in New England. New York, 1879, 237 pages.

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*The Yorkshireman*, edited by Luke Howard, 5 vols, London, 1833-37. Presented by William Harvey.

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*Sutcliff's Travels*, Phila. ed. 1812. Presented by Friends' Library, North Sixteenth Street, Philadelphia.

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*A Clear Discovery of the Errors and Heresies of the Roman Catholics and Socinians, with a remark upon the Quakers Principles*, by a Lover of Truth, preface signed L. T. 214 pp. London, 1700.

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Further books in Chinese have been received from Isaac Mason, of the Christian Literature Society of Shanghai—among them *Pictures of Church History*, by Tylor and Hargrave, and *Quaker Biographies*, selected and





prepared by Isaac Mason, containing lives of George Fox, William Penn, John Woolman, Stephen Grellet, Elizabeth Fry, Joseph Sturge, John Bright, Isaac Sharp, Rachel Metcalfe, and Mary J. Davidson.

*Life in the Old Home* is a simple lively account of Edward and Tacy Foulke and Susan Foulke, at Penllyn, Pa., in the early part of last century, written by Hannah Jones Foulke (1831-1916), who married Francis Bacon, and printed by her son, Francis L. Bacon of Germantown, as a Christmas gift among his relations, 1916. Presented by F. L. Bacon.

A lively and discriminating account of Y. M. 1862, by John S. Rowntree. Presented by his family.

*Quakerism and Industry*, being the full record of a Conference of employers chiefly members of the Society of Friends, held at Woodbrooke, nr. Birmingham, 11th to 14th April, 1918, together with the Report issued by the Conference. Presented by J. Edward Hodgkin, the editor.

*Fables and Illustrations*, by Joseph Southall, 1918. Presented by the Author.

Bradshaw's *Railway Companion*, 1844. Presented by A. Marshall Box.

*Memoir of Josiah White*, showing his connection with the introduction and use of anthracite coal and iron, and the construction of some of the canals and railroads of Pennsylvania, etc. By Richard Richardson, 135 pp. Philadelphia, 1873. Presented by Haverford College. Josiah White (1781-1850) was a Friend, of New Jersey; he did much to develop the material resources of Pennsylvania, despite much doubt and opposition. He was the donor of the money which established White's Manual Labor Institutes of Iowa and Indiana, see "The Quakers of Iowa," 1914, pp. 215-231.

*A Memoir of the Life and Character of Philip Syng Physick, M.D.*, by J. Randolph, M. D., Phila., 1839, 144 pp. Presented per A. C. Thomas. Dr. Physick (1768-1837), the Father of American Surgery, President of the Philadelphia Medical Society, etc., was of Quaker descent, though not a member of the Society. He was a lifelong Philadelphian. He received his early education in the academy of Robert Proud, in South Fourth Street, while he boarded at the house of John Todd, the father in law of Dorothy Madison. He studied at Edinburgh and Joseph Smith included his thesis—"Dissertatio Medica inauguralis de Apoplexia," 1792, in his "Catalogue of Friends' Books." In 1800 Dr. Physick married Elizabeth, daughter of Samuel Emlen. Rebecca Jones refers to this marriage in her "Memorials," but there is some discrepancy in regard of the children of the marriage.

*Life of Friedrich List and Selections from his Writings*, by Margaret F. Hirst, a Friend, of Saffron Walden. London, 1909, 353 pp. Presented by the Author. Friedrich List (1789-1846) was a tariff reformer, of Germany.

Public General Acts, 1917-18.



## Records of James Jenkins

OUR readers will meet from time to time quotations from and references to a manuscript to which we have given above short title. The full title page is

THE  
RECORDS AND RECOLLECTIONS  
OF  
JAMES JENKINS

Respecting himself and others, from 1761 to 1821, being a period of sixty years, with additions tending to illustrate the whole.

"I still had hopes  
Around my fire, an evening group to draw,  
And tell of all I felt, and all I saw."

"Blame where we *must*, be candid where we *can*."

"The *dead* cannot be scandalized—what is said of *them* is history."  
JOHNSON.

In harmony with the sentiments expressed in above quotations, James Jenkins wrote over one thousand quarto pages and his work is of great value to the historian and student of Quakerism. In his opening remarks, J. J. wrote: "Having in this work said so much of many who were members of our religious Society, I ought to explain *why* I have so widely departed from the usual mode of Friends, by stating *both* sides of the characters which I have attempted to display. Long founded, and I believe almost general is the complaint that we have scarcely any such thing as biography amongst us. Friends who have written their own Journals have prudently avoided a delineation of their own characters, and when it has been done by others it is rarely any other than eulogy, and often of the warmest kind."

Hence we may expect to find, and are not disappointed, candid and free remarks about many Friends, giving decidedly fresh views of their characters. Some statements are too intimate to reproduce, and others may be coloured by personal feelings of the writer, but many give us valuable sidelights on persons who passed across the stage of life in view of the writer and others of whom he had received information. The index contains over one thousand names.

Here is a description of Sarah Crawley (1717-1799), as a specimen of a personal reference to an English Friend:

"Sarah Crawley I well knew. She lived to the age of 81 and died in apartments at that despicable part of the town, called Cow Cross, West Smithfield, after living many years in the decent and salubrious town





of Hitchin in Hertfordshire. For a migration so unaccountable she pleaded the feelings of duty and that surely was sufficient reason.

"She was a minister, I believe generally esteemed amongst us, but her *manner* of delivery was extremely unpleasant. Her voice was harsh and grating, and her cadence the music of dissonance. The feelings which this excited I often strove to suppress, but I strove ineffectually. I could not possibly overlook the *manner* in the *matter*, as I thought it my duty and much wished to do; but it was like administering good wine in a wooden spoon—the former grateful to the palate, but the latter, to the lips and the tongue, unpleasant even to aversion."

Again:

"In the years 1771 and 1772 our Meetings [J. J. was then resident in Ireland] were visited by William Hunt and Robert Willis, both ministering Friends from America:—the former was a cheerful, indeed very agreeable fellow-traveller to Robert Dudley and myself for many miles. Robert Willis was a man of extremely wild and rustic appearance. I remember that in his address to Friends at our week-day meeting, he told them bluntly that they were "an idle company, and an indolent company," probably without being conscious of the glaring tautology. With great truth he might have added you are a *snuffy* company, and some of you take it nastily. They were also a *wigged* company, there being scarcely a man friend without. In this respect they were as superfluously dressy as their English brethren. I believe that I might say truly many hundred *plain Friends* abandoned the finest heads of hair to take to wigs, of course, to a *superfluity*. But they differed from the plain Friends of England by some wearing dark blue coat and waistcoat, black breeches, gay, speckled stockings, large silver buckles, great projection and display of wig above the shoulders; and all this with a plain triangular hat, such as Thomas Corbyn [hatter of London] himself might have worn. In winter, instead of greatcoat, long cloaks were generally worn by men, that cover'd arms and all."

Here is a criticism of American Friends who came over to Europe in 1784:

"The war with America being ended, and (as I saw it expressed in a letter written by Will<sup>m</sup> Rathbone of Liverpool) 'the word of God no longer bound,' in the course of this year we received the religious visits of many American Friends. . . . The gifts of some of these were so small, as to be a matter of surprise to not a few Friends that they should have felt a concern (and their American Friends concurred therewith) to 'put their small sickles into so large and distant harvest field.' It may be said what perhaps could not be asserted of the same number of preachers of any other Society in the world—not any two were alike with respect to their *mode* of address, for each had their own exclusive tone, and in point of melody, one was as a flute, another a clarionet, a violin, french-horn, &c."

James Jenkins (c. 1753-1831) was born, amid scenes of drunkenness and violence, at Kingswood, near Bristol, and was sent up to London at about nine years of age. Here he was under the care of John and Frances Fry. Later he went to the boarding school of Joseph Shaw at Highflatts, "one hundred and ninety miles from London," most of which he traversed on





foot. In 1768 he was resident at Woodbridge with Hannah Jesup, a grocer, and when his mistress became Mrs. Robert Dudley and removed to Ireland, he accompanied. He settled in London in 1779. "He had a succession of commercial disappointments and failures over many years" (*F.Q.E.* January, 1902). His wife was Eliza Lamb of London.

### Anecdotes respecting James Gibbons

The following serves as an illustration of the fact of the superior education of the Quaker to that of others in a similar position in life :

James Gibbons was well known among the people as a man of great learning. While the British army was yet in the county [Chester County, Pa.], after the Battle of Brandywine, some officers were one day making merry at a wayside inn, and criticising the "ignorant country boors in rebellion against their King," when the innkeeper happened to see Mr. Gibbons driving up the road. Turning to his guests, he exclaimed :

"I'll wager twenty pounds that the first farmer who drives past this inn can speak more languages than the whole set of you put together !"

"A bet !" they cried, and the money was staked.

Soon after, Mr. Gibbons stopped to water his horse, and one of the party, saluting him in French, was civilly answered in the same tongue. Another, in bad Spanish, asked him if he were a Frenchman, and was told, in excellent Spanish, that he was born in Chester County. After putting their heads together, one of the party aimed at him a quotation from Horace, when they found, to their amazement, that the plain-looking farmer was a good Latin scholar. By this time Mr. Gibbons found that he was on trial, and put the whole party to rout by a volley of Greek, which none of them could understand. The happy inn-keeper won his bet, and the farmer went on his way.

Meeting three officers on the road one day, they accosted him thus :

"Well, Abraham !" said one.

"Well, Isaac !" said another.

"Well, Jacob !" said a third.

He checked his horse and replied : "I am neither Abraham, Isaac nor Jacob,—but Saul, the son of Kish, sent out to seek my father's asses, and lo ! I have found three !"

From *Life of Abby Hopper Gibbons*, by Sarah Hopper Emerson, New York, 1897, vol. i. p. 45.

James Gibbons (1734-1810) was the third of that name and a descendant of John Gibbons, a Friend who emigrated from Wiltshire and settled in Chester County, Pa., about 1681. John and Margery, his wife, were disowned for espousing the cause of George Keith. James Gibbons had twelve children. Three sons survived him, one being Dr. William Gibbons (c. 1781-1845), who settled at Wilmington, Del., where he soon rose to the head of his profession. Of his family of thirteen, James Sloan Gibbons (1810-1892), author of the well-known verses, "We are coming, Father Abraham," was the second son (see vol. xiv. pp. 45, 79).



## Notes and Queries

### KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

F.Q.E.—*Friends' Quarterly Examiner*.

A CERTIFICATE RESPECTING  
GILES FETTIPLACE, 1691.—

"These are to Certifye All  
whome it may Concerne that wee  
doe owne & declare that Giles  
fettiplace of Colne St Aldwyne  
in the County of Glouc is a prot-  
estant Dissenter of & belonging  
to a Congregation in the Towne  
of Cirencester in said County  
Comonly called by the name of  
Quakers.

"In witnes whereof wee have  
hereunto sett our hands & seales  
the one and twentieth day of  
March, An<sup>o</sup> Dmi., 1691.

"RICHARD BOWLY

"WILLIAM DREWETT

"JOHN STEPHENS

"JOHN ROBOARTES

"RICHARD TOWNSEND

"WILLIAM WORME

"NATHANIEL ROBERTS."

Endorsement:

"Cevirall frds of Cisiter Certificate  
that Giles fettiplace Is one of y<sup>e</sup>  
People call<sup>d</sup> Quaker. Date 25<sup>th</sup> of  
March, 1692." Original in The  
Bingham Public Library, Ciren-  
cester.

=====  
"MY ANCESTORS AND SOME  
COLLATERALS."—I am at work  
putting together, for private  
circulation in print, some records  
of the various families from which  
I am descended, and should be  
very glad of any help from readers  
of THE JOURNAL. The families

include Penney, Grover, Harrison,  
Rickman, Linthorne, Norman,  
Priest, Hanover, Horne, Marchant,  
Gorham, Sheppard, Barker, Beard,  
Albery, Sley, Gates, in the south  
of England, and Ianson, Dixon,  
Raylton, Hunter, Bell, Watson,  
Trewwhite, Dent, Hedley, Kitching,  
Knell, Rowland, Horner, Hudson,  
of the counties of Northumberland,  
Durham and North Yorkshire.—  
NORMAN PENNEY, Devonshire  
House, Bishopsgate, London, E.C.2.

=====  
HAYDOCK FAMILY.—Robert  
Muschamp sends us extracts from  
the printed Registers of Standish  
Parish, 1560 to 1653, which modify  
some of the statements made in  
vol. xv. pp. 98-100.

"1640 John, son of Roger Hay-  
dock and Alice

1643 Roger, son of Roger Hay-  
dock and Alice

1646 William, son of Roger  
Haydock and Alice

1651 Ann

(others born later.)

=====  
JOSIAH NEWMAN.—The decease  
of Josiah Newman, F.R.Hist.S.,  
causes a great loss to historical  
and genealogical study, but our  
friend has left various valuable  
contributions in print which are  
most useful in the study of the  
subjects to which he gave  
such enthusiastic attention. His  
account of "The Quaker Records,"

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which appeared in *Some Special Studies in Genealogy*, 1908, is a handy guide to the Registers at Devonshire House and to other Quaker archives. He was actively at work on a register of Sidcot Old Scholars and their doings in the world.<sup>1</sup> He died at his residence, Westlands, Winscombe, Somerset, on the 17th of February, at the age of 52 years. He was a son of the late Henry Stanley Newman, of Leominster.

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EDWARD AND ANNA CARROLL.—

These Friends were present from Reading at Edinburgh Monthly Meeting, and at the General Meeting for Scotland, in Eighth Month, 1848, the wife as the Minister and the husband as companion. In the Twelfth Month the General Meeting records receipt of bill of expenses, "for Edward and Anna Carroll and Guides £66 4. 2." This amount was to be applied for from the Meeting for Sufferings, which makes it appear that the visit covered a considerable area, and was to places where there was no settled Meeting. Our Friend, William G. Smeal, has a vivid recollection of a First-day evening meeting for worship, held at Anna Carroll's request, in the City Hall, Glasgow, in 1848.

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SANDS FAMILY.—Information desired respecting the family of David Sands (1745-1818) of the State of New York.—J. ERNEST GRUBB, Carrick-on-Suir, Ireland.

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SALE OF QUAKER LITERATURE.—By favour of the American

<sup>1</sup>To be purchased from Miss E. W. Newman, Winscombe, Som., for 6s. 6d. post free.

Art Association of New York City (Department for the public sale of books, manuscripts, autographs and prints, the American Art Galleries, Madison Square South), we have received a priced catalogue of the sale of the Quaker Library of the late Charles Roberts (1846-1902), of Philadelphia, Pa., which took place on 10th April, 1918. The total amount realised was \$7924.50. There were numerous tracts by Fox, Keith, Penn, and other early Friends and various Bradford imprints. *New England's Ensign* sold for \$200<sup>2</sup>; *Archdale's Description of Carolina* (not in D.), \$100; Fox's *Battle-Door*, \$42.50; Fox's *Answer to several New Laws*, \$115; *New England Firebrand Quenched*, \$360; Keith (Bradford imprints) varied in price from \$100 to \$300. The highest price obtained for a Penn item—*Articles of the Free Society of Traders in Pennsylvania* (not in D.) was \$410, much higher than any other Penn. Lot 61—Coddington's *Demonstration of True Love*, 1674, reached high-water mark, \$420 (four copies in D.).

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A QUAKER DINNER.—"The inferior clergy, likewise, dine very much and well. I don't know when I have been better entertained, as far as creature comforts go, than by men of very Low Church principles, and one of the very best repasts that ever I saw in my life was at Darlington, given by a Quaker."—Thackeray, *Book of Snobs*, "A word about Dinners."

<sup>2</sup>Purchased for Haverford College, Pa. We are glad to learn that the College library secured numerous items. A copy of the *Ensign* was purchased for Harvard in 1887 for \$120.



CLIMBING BOYS.—“The subscriber, wishing to assist poor but honest persons, who are afflicted with large families of children, offers himself to take three or four white boys, from eight to ten years of age, to be bound to him for the Chimney Sweeping business, until they come to the age of fifteen years; after that period he will put them to any trade, for which they should incline, in order that they may be able to obtain a further livelihood, and be useful to the community at large. He requests that none but good-natured and honest boys may apply.

“JOHN CONRAD ZOLLIKOFFER,  
“Baltimore,

“December 22, 1792.”

From the *Maryland Historical Magazine*, vol. xii. (1917), p. 317.

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TOMMY ROBSON AND THE PANNIERS.—Thomas Robson, presumed eldest son of Stephen Robson of Darlington, by Jane his wife, born there 1 i., 1691, was bred to the local manufacture of linen-weaving, but being of a somewhat restless disposition, when about twenty years of age, took advantage of some local opportunity to try his chances elsewhere, and removed to the north of Ireland. From Thomas Mounsey's MS. *Family Notices* we gather that but few particulars have been preserved relative to the immigrant's movements there; but near the village where he had settled a person of some consequence—said to be a judge—possessed a seat. Returning home after a prolonged absence, this gentleman learned, among other items of home news, that a young linen-weaver from the North of

England had taken up his abode there. Visiting his neighbour, he entered into conversation, and in the course of it enquired whether he understood the manufacture of a fabric of which he had a night-cap. This material proved to be a *Darlington huck-a-back*, and our craftsman replied at once in the affirmative; when his interlocutor rejoined that several weavers had similarly asseverated, but he had been deceived in every instance. Thomas Robson thus put on his mettle, soon had a web in the loom, and proving his Darlington training had not been wasted, he finished the piece so much to the satisfaction of his employer as to secure him for a kind patron. How long he remained here is unknown, but certainly he secured a wife in Ireland, who, not long after marriage, joined the Society of Friends greatly to her husband's annoyance and anger. Finding her to persist in attending their religious meetings, he threatened to follow and bring her out by force of arm, but, upon attempting this feat, became himself converted and thus complete unity superseded a growing estrangement. His worthy partner, however, did not long survive, leaving the bereaved husband with four helpless infants.

Thus circumstanced, he soon decided upon returning to his native place, and taking ship for a Cumbrian port, there disembarked, purchasing an ass and panniers for the orphaned babes, and started by the nearest route for Darlington. Entering this town after his long absence, and probably without having kept up any correspondence with its in-





habitants, he appeared in a changed and very homely garb, but was espied by two maidens—who though now his co-religionists, had known him in youth—when one remarked “Well! if that man with four bairns in panniers had not been a Friend, I should have said it was Tommy Robson.” The old neighbours were soon recognised, and the damsels (Mary Hunter and Mary Hedley, who, singular to relate, each in turn became his wife) kindly cared for the now motherless infants. Three of them died early; but Dorothy, the only survivor, married Joseph Taylor, of Bow, near London, and had three children, Joseph, Elizabeth and Mary, but their descendants are extinct.

Thomas Robson soon after his return, commenced the manufacture of various descriptions of linen on his own account, and for retail sale, for which a small shop was opened; succeeding in this business, he married secondly,—iii. 1726, Mary Hunter, but she only survived the union a short time, dying *s.p.* Upon her death-bed she expressed a strong desire that her friend should replace herself, as wife of her widowed husband—a touching proof of the high esteem in which both were held—and the wish was complied with, as he married, thirdly, 12 x. 1728, Mary Hedley, eldest daughter of Thomas Hedley, of Hedley on the Hill, by Margaret Ward, his second wife. Thomas Robson died in 1771.

From *Smith of Doncaster*, by H. Ecroyd Smith. 1878. p. 147.

EPITAPH.—On a gravestone, not now standing, in the parish churchyard at Whitby, Yorkshire,

were cut, under the name, the words:

“Born a Quaker  
Died a Christian.”

---

DRESS.—“Even Quaker ladies must have shown their love of dress, for at a meeting in 1726 the following message was sent by some of the stronger-minded of them to their fellow women:

‘As first, that immodest fashion of hooped petticoats or their imitation, either by something put into their petticoats to make them set full or any other imitation whatever, which we take to be but a branch springing from the same corrupt root of pride. And also that none of our Friends accustom themselves to wear their gowns with superfluous folds behind, but plain and decent, nor go without aprons, nor to wear superfluous gathers or plaits in their caps or pinners, nor to wear their heads drest high behind, neither to cut or lay their hair on their foreheads or temples.

‘And that Friends be careful to avoid wearing striped shoes or red and white heeled shoes or clogs or shoes trimmed with gaudy colours.

‘And also that no Friends use that irreverent practice of taking snuff or handing a snuff-box one to the other in Meeting.

‘Also that Friends avoid the unnecessary use of fans in Meeting, lest it divert the mind from the more inward and spiritual exercises which all ought to be concerned in.

<sup>3</sup> From the Women’s Yearly Meeting, held at Burlington, N.J., 1726. See *The Quaker, a Study in Costume*, 1901. p. 152.





'And also that Friends do not accustom themselves to go with bare breasts or bare necks.'"

—From *The Heritage of Dress*, Wilfred Mark Webb, London, 1907, chap. 36, p. 348.

Information from A. Marshall Box, of Cambridge.

#### FRIENDS AND ANIMALS.—

"Blessed is the lot of animals that come under the care of that friendly sect—Quakers. A Quaker meeting house may be known at a glance by the ample and comfortable provision made for horses. Their domestic animals usually fall into their own sleek, quiet and regular ways. No bell indicates the hour for Quaker worship; but I have known their horses to walk off, of their own accord, when the family were detained at home by any unusual occurrence. They would go at exactly the right hour, stand at the meeting house door a few minutes, and then leisurely walk into the adjoining shed. When the people come out they would go up to the door, and stand awhile, with faces turned homeward, then would they quietly trot back to their barn, apparently well satisfied with the silent meeting."—L. MARIA CHILD, *Letters from New York*, 2nd ser., 1846, p. 139.

"**DRY BONES.**"—Some time after his return from this journey Jacob Lindley was on a religious visit in Carolina, and went to a meeting in a very low, discouraged condition of mind. As he watched the people come in, some of them making an uncouth appearance,

the resemblance to "dry bones" occurred to him. An old man, very oddly dressed, entered the meeting, and soon after, a little shrivelled old woman, in a blue striped short gown. "More dry bones," he said to himself, but, surprised, he beheld her to take the head of the women's gallery. After sitting a while in silence, during which the idea of "dry bones" still dwelt on Jacob's mind, the woman arose with the text, "Son of man, can these dry bones live?" Jacob, startled, struck his hand to his head, and as Eleanor Ballard (for that was the Friend's name) proceeded in her discourse, felt indeed that they *could* live.—From *A Brief Narrative of the Life of Jacob Lindley* [1744-1814], compiled by Wm. P. Townsend, 1893, p. 87.

"**FRIEND BARTON'S CONCERN**" (xv. 128).—The story, "Friend Barton's Concern" (Scribners' Monthly, xviii. (1879), p. 334), was written by Mary Hallock Foote (1847- ). Mary Hallock was born in Milton, New York, not far from Poughkeepsiee. As many of the Hallocks are and were Friends, she doubtless was one or, naturally, was familiar with them. She married Arthur D. Foote in 1876, and has resided a great deal in California, which is her home now. Mrs. Hallock Foote is not only an author of stories and novels, but also a skilful artist in black and white, and has done much in the way of illustrating books and magazines. She has illustrated several of Whittier's Poems.

ALLEN C. THOMAS.



# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C. 2.

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For Table of Contents see page two of cover

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### Our Quotation—<sup>1</sup>

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*"To the plastic communities of Seekers, George Fox was sent in the first divine fury of his prophetic mission. His strong soul acted as a signet to their gentle wax and stamped them with the indelible impression of Quakerism."*

L. VIOLET HODGKIN,

*Silent Worship the Way of Wonder, Swarthmore Lecture, 1919.*

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### Wedding Dresses in 1765

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**S**OME years prior to his death in 1916, Joseph Marshall Sturge presented to D a typed copy of a letter describing the dresses worn at a wedding in 1765. The following is a copy of this type-script :

<sup>1</sup> Readers are invited to send to the editor quotations from the whole range of Quaker literature which they consider specially note-worthy in both inward meaning and outward form.





## STURGE LETTER

The dresses of a wedding party in the last century described in a letter from the bridegroom's sister. The couple—by name Goad and Wakefield—were married at Friends' Meeting House, Devonshire House, 6th month 7th, 1765.

Honored Father :—

In answer to thy request will endeavour to satisfy thy curiosity respecting the wedding dresses.

- |                 |  |
|-----------------|--|
| 1st Couple :    | Light colored cloth clothes.           |
| Ed. Wakefield   | Wife in purple silk with flowers       |
| and Wife        | of all colours ; white petticoat,      |
|                 | flowered gauze linen ; white hat and   |
|                 | cloak.                                 |
| 2nd Couple :    | White cloth clothes ; coat, waist-     |
| Bride and       | coat and breeches all alike.           |
| Bridegroom      | Bride in white flowered satin.         |
|                 | white petticoat sleeves ; hat and      |
|                 | cloak ; gauze linen.                   |
| 3rd             | In full brown cloth clothes.           |
| Jas. Goad       | Wife Spanish snuff-colored silk        |
| and Wife        | gown ; pearl colored petticoat ;       |
|                 | blossom hat lined with white ;         |
|                 | salmon colored shoes ; book muslin     |
|                 | linen.                                 |
| 4th             | In brown cloth clothes.                |
| Jacky Wake-     | In a white frock, silk skirt, new      |
| field aged 6    | Morocco shoes, quilted cap, no         |
| Nancy Goad      | riband.                                |
| aged 3½         |  |
| 5th             | Pearl-colored cloth clothes.           |
| Jas. Wakefield  | Nancy blossom silk with white          |
| and Nancy       | sprigs ; white silk petticoat ; salmon |
| Robinson        | shoes ; white hat ; book muslin        |
|                 | linen.                                 |
| 6th             | In full brown cloth clothes.           |
| Tommy Wakefield | In striped silk—green, purple and      |
| Isabella Wake-  | white ; blue petticoat and shoes ;     |
| field           | white hat ; flowered gauze linen. .    |



7th  
Jabez Willet  
and Wife

In chocolate colored cloth clothes.

Wife in purplish colored silk with white flowers shaded with dark purple; white bonnet and shoes; flowered gauze linen.

8th  
T. Browning  
and Wife

In olive-colored cloth clothes with gold buttons and holes; scarlet cloak.

Wife in green damask; pink petticoat; brocade shoes, and flowered gauze linen.

9th  
Wm. Willet  
& Browning's  
Daughter

In light cloth clothes; waistcoat laid gold, breeches and garters.

She in straw-colored silk sack, flowered and striped with several colours; white shoes; a fly drest cap; no hat; gauze linen.

10th  
John Barclay  
and Wife

Light-coloured cloth clothes.

Wife in striped silk, green and white, with small purple flowers; white shoes; blue petticoat; white hat, and book muslin linen.

11th  
John Wilson  
and Wife

In light Spanish snuff-colored cloth clothes, laced waistcoat and Dresden ruffles.

Wife in blue silk flowered with white; white petticoat; embroidered shoes; flowered gauze linen.

12th  
Robt. Harris  
& Daughter

In full brown cloth clothes.

She in white flowered satin sack; white petticoat and shoes; flowered gauze linen.

13th  
Mr. Miers  
& Daughter

In drab-colored cloth clothes.

She in blossom colored silk flowered with white; pale blue petticoat and shoes; white hat; book muslin linen.

14th  
John Miers  
jun. &  
Sister Archer

In brown cloth clothes.

She in blue silk flowered with white; white shoes and hat.



15th  
John Bland  
& A. Whitaker

In light purple cloth clothes;  
white silk stockings as had all the  
gentlemen.

She in straw-colored silk flowered  
with white; blue satin petticoat;  
pink satin shoes; white hat; worked  
muslin linen.

16th  
Samuel West  
and Wife

In light colored cloth clothes.  
Wife in blossomed silk, flowered  
with white; pale blue petticoat;  
flowered shoes; white hat and cloak.

17th  
Thos. Pratt  
& Wife

In snuff colored cloth clothes.  
She in ruby-colored silk; straw-  
colored petticoat; flowered shoes;  
spotted black cloak; white hat;  
book muslin linen.

18th  
Wm. Greenwood  
& Wife

In pompadour cloth clothes;  
white satin waistcoat.  
She in blue silk sack; drest fly  
cap, with garnet egret; garnet  
necklace and ear-rings; silver  
stomacher; stone shoe-buckler;  
pink petticoat; brocade shoes.

19th  
James Cross  
Stuton Brown

Dark brown cloth clothes  
Drab-colored cloth clothes.

#### NOTE

The foregoing is a copy of a letter which was in the possession of a late Birmingham Friend, Mrs. George Goodrick, of George Road, Edgbaston.

J. MARSHALL STURGE,  
Spelsbury Road,  
Charlbury, Oxon.

According to *The Annual Monitor* Ann Mary Goodrick, wife of George Goodrick, of Edgbaston, died in 1887, aged eighty-one, but nothing was known of her connection with the above-mentioned wedding party.

This letter has been examined at various times by Joseph J. Green (to whom a copy was sent by J. M. Sturge),





by Isaac Sharp several times and by the present custodians of records. But the attempt to find official confirmation of the wedding and further information regarding the principal persons mentioned, has always failed. There is no record of a marriage at the date and place given—6 mo. 7, 1765—in the Friends' Registers, nor in the minutes of the Two Weeks Meeting, through which all metropolitan marriages had to pass, nor in the minutes of the Monthly Meetings of Devonshire House, Peel, or Enfield, nor in *The Gentleman's Magazine*. Nor again was there found any person of the name Goad or Wakefield, of either sex, suitable to marry! Edward Wakefield had, at the time, no marriable son or daughter, and no James Goad was found who could be father of either bride or bridegroom. There was no certainty as to which was bride and which was groom!

By aid of the Registers some of the couples were identified and it was suggested that the *Jas.* Goad of the third couple might be a misreading of *Jos.* for *Joseph*, there being a *Joseph* Goad living at the time, though he was too young to be the father of either bride or groom.

A further difficulty arose from the absence of signature to the letter, and no clue as to the person addressed as "Honoured Father." No further information being found at Devonshire House, it was decided to work on the only clue—the ownership of the (? original) letter, and the good offices of Francis C. Clayton, of Birmingham, were invited. These were willingly taken up and inquiries instituted. In January, F. C. Clayton wrote:

George Goodrick died in 1894 and A. M. Goodrick in 1887. The wife was a friend, but not the husband. They celebrated their diamond wedding in 1885. G. G. was an alderman and J. P. for many years, retiring from the Council in 1883. His wife was a well-known and benevolent lady; her maiden name was Pritchard.

In 1870 I was at Ulverston and called on a lady of the name of Hannah Goad on an introduction from her cousin, the late George Smithson, of Birmingham. His daughter, now Mrs. Walter Barrow, knows of the paper.

I now enclose a copy of Mrs. Barrow's copy of the letter; and she sends extracts from a second letter. You will see that it gives a *different date for the wedding* from your copy.



The first Barrow letter, here printed, is another copy of the letter from which the Sturge Letter was taken with variations.

# FIRST BARROW LETTER

6<sup>th</sup> mo. 17, 1765

Honoured Father,

In answer to thy last I will endeavour to satisfy thy curiosity respecting the wedding dresses.

Edward  
Wakefield &  
wife.

He in light cloth coat, waistcoat, breeches & white silk stockings.

She in dark coloured silk gown, pearl coloured petticoat, blossomed hat lined with white, salmon coloured shoes; book muslin linen.

Bridegroom  
& Bride

He in white cloth clothes.

She in white flowered satin, white petticoat sleeves, hat & cloak; gauze linen.

Joseph Goad  
& wife

He in brown cloth clothes.

She in snuff coloured silk gown, pearl coloured petticoat, blossomed hat lined with white, salmon - coloured shoes & book muslin linen.

Jacky Wakefield  
aged 6 years  
& my Nancy  
aged 3½ years

He in brown clothes.

She in white frock, silk skirt, morocco shoes, quilted cap—no ribbon.

Joseph Wakefield  
& Nancy  
Robinson

He in pearl coloured cloth clothes.

She in blossom silk vest with white sprigs, white silk petticoat, salmon shoes, white hat, book muslin linen.

Tommy &  
Isabella Wakefield

He in full brown cloth clothes.

She in striped silk, green purple & white & blue petticoat & shoes, white hat, & flowered gauze linen.

The first of these is the fact that the  
 in the year 1700, it was found that the  
 and the year 1700.

The second of these is the fact that the

in the year 1700.

The third of these is the fact that the

in the year 1700, it was found that the  
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The fourth of these is the fact that the  
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The fifth of these is the fact that the  
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The sixth of these is the fact that the  
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The seventh of these is the fact that the  
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The eighth of these is the fact that the  
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The ninth of these is the fact that the  
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 in the year 1700, it was found that the



- Jabez Willett      He in chocolate coloured cloth  
& wife              clothes. She in purple coloured  
silk with white flowers, shaded with  
dark purple, white petticoat, white  
bonnet & shoes, flowered gauze  
linen.
- J. Browning        He in olive coloured cloth clothes,  
& wife              gold buttons and holes & scarlet  
cloak. She in green damask, pink  
petticoat, brocade shoes & flowered  
gauze linen.
- Wm. W. Willett    He in light cloth clothes laid gold  
J. Browning's      breeches and gaiters.  
daughter            She in straw silk sack, flowered  
& striped with several colours,  
white shoes, a fly dress-cap, no hat,  
gauze linen.
- John Barclay       He in light coloured cloth clothes.  
and wife            She in silk, striped green & white  
with small purple flowers, white shoes,  
hat, book muslin linen.
- Robert Harris &    He in full brown cloth clothes.  
daughter            She in white flowered satin sack,  
white petticoat and shoes, flowered  
gauze linen.
- John Wilson &     He in light Spanish snuff cloth  
wife                  clothes, laced waistcoat and Dresden  
ruffles.  
She in blue silk flowered, white  
petticoat & shoes, embroidered white  
hat, flowered gauze linen.
- John Miers         He in drab cloth clothes.  
& daughter         She in blossom coloured silk,  
flowered with white, pale blue  
petticoat & shoes, white hat, book  
muslin linen.
- Joseph Ward &    He in brown cloth clothes.  
Betsy Miers        She in blue silk flowered with  
white, white shoes & hat, flowered  
gauze linen.



- |                              |   |
|------------------------------|---|
| Jno. Bland &<br>A. Whittaker | He in light purple cloth clothes<br>& white silk stockings.<br>She in stone coloured silk flowered<br>with white, blue satin petticoat,<br>pink satin shoes, white hat, flowered<br>muslin linen.                                     |
| T. Pratt<br>& wife.          | He in snuff coloured cloth<br>clothes.<br>She in ruby coloured silk sack,<br>straw coloured petticoat, flowered<br>shoes, spotted black cloak, white hat<br>& book muslin linen.  |
| Wm. Greenwood<br>& wife:     | He in pompadour cloth clothes,<br>white satin waistcoat.<br>She in blue silk sack, fly dress cap,<br>with gauze eyerats, garnet necklace<br>and earrings, silver stomacher, stone<br>shoe buckles, pink petticoat &<br>brocade shoes. |
| James Croft<br>Hinton Brown  | In drab coloured clothes.   |
| J. Wood<br>& Wm. Goad        | Light coloured cloth clothes.   |
- 

The following is the second Barrow letter. It is quite new to us, and falsifies the date of the wedding as given on our typed sheets and also the name of one of the couple.

#### SECOND BARROW LETTER

4mo. 13. 1765

Honoured Father :—

Though I have not had an answer to my last I think it is my duty to give thee a history of last 4 day the 10th inst. My brother's marriage was conducted in the following manner. My brother and sister breakfasted in Ladland<sup>1</sup> and went from there to Devonshire House meet-

<sup>1</sup> Recte Lad Lane.

The first of these is the fact that the  
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the first of these is the fact that the

The second of these is the fact that the  
the second of these is the fact that the  
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The sixth of these is the fact that the  
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ing where the rest of the company met them and went into meeting in the following order :

Edward Wakefield & wife	John Miers & daughter
Bride & Groom	Robert Harris & daughter
Joseph Goad & wife	John Bland & A. Whittaker
Nancy Goad & Jacky	Joseph Ward & Betsy Miers
Wakefield	P. Greenwood & wife
Jabez Miller & wife	S. West & wife
John Barclay & wife	T. Pratt & wife
John Piller & E. Browning	Joseph Cross & Hinton
J. Browning & wife	Brown

Thomas Whitehead made a short sermon on the occasion. Soon after which my brother and Betsy took each other in the presence of a large assembly. The clerk immediately read the certificates and ended the meeting sooner than was agreeable to some who would gladly have waited to have given opportunity to some friend to engage in prayer, but we came away without any verbal but I hope many mental. We went into the little room the same as we came out and were refreshed with a glass of wine, biscuit and roll.

As we walked through the court to the coaches many admired and blessed the little couple viz. Jacky Wakefield aged 6 & my Nancy aged  $3\frac{1}{2}$  years. They both behaved exceedingly well at meeting and walked in good order and were very cheerful and diverted themselves and the company without being rude or troublesome all day.

We dined in the concert-room in the ' Crown and Anchor ' Tavern. The first course was boiled fish, with fried smelts, broiled fowls, green tongues and adders, roast pigeons, beef a-la-mode. The second course was forced Turkey, Turkey poultls larded, roast chickens, asparagus, quarter of lamb, ducks, cucumbers, French beans, stewed mushrooms and Scotch collops. The dessert was very pretty. At the top the temple of Hymen. The tables being in the form of a O O O one side the Temple



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the other two Cupids, the middle a castle of confectionery. A fountain made of glass round which was placed wet and dried sweetmeats and between was jellies and syllabubs, iced creams, tarts, blancmange, almonds, raisins, &c., &c., &c., &c., &c.

We drank tea at 5, and at 7 the company broke up; some went home, and Joe Ward, John Bland, E. Browning, my sister Nancy & E. Whittaker accompanied the bride and groom with the father and mother, brothers and sisters to their country house at Enfield.

---

It was said earlier in this article that Edward Wakefield had neither marriageable son nor daughter in June 1765—his daughter, Elizabeth, had married Samuel Robinson in April of that year and his son, Joseph, married elsewhere. As soon as the revised date became known—10th of Fourth Month (April), 1765, it was found to be the date of the marriage of Elizabeth Wakefield with Samuel Robinson, a marriage about which the usual information *re* such occasions is well known. This led at once to the conclusion that one *name* as well as the *date* in the heading of the Sturge letter was incorrect, and that the marriage which was sought so long under *Goad* and Wakefield was that of Samuel Robinson and Elizabeth Wakefield. (That the bride was “Betsy” is stated in the first Barrow letter.)

---

The marriage Robinson—Wakefield being now postulated, it remained to work out proof thereof from the names of the persons mentioned in the letters. This has been done, and satisfactory evidence has been abundantly forthcoming, as will be seen in the notes to various members of the wedding party.

By the kindness of Charlotte Fell Smith, we have secured from Somerset House a list of all those who signed the Robinson—Wakefield wedding certificate. Under the heading “Relations” are thirty-five names; those not referred to in the letters or notes are R. Hyam, Thos. Vickris Hyam, and John Goad.



## NOTES

## FIRST COUPLE

Edward Wakefield (1715-1765) was a son of Roger and Mary Wakefield, of Kendal. He was a mercer in Lad Lane, London. He married, firstly, in 1736, Huldah, daughter of Joseph Willett, of Stockwell, and, secondly, in 1748, Isabella, daughter of David Gibbon, of Ratchliff. By his first wife he had three children—John Willett, b. and d. 1738; Elizabeth, b. 1741; and Joseph, b. 1744, who married Hannah Christy in 1766 and Anna Doyle in 1781 and settled at Waterford. By his second wife Edward Wakefield had other children.

## SECOND COUPLE

Samuel Robinson (1732- ) and Elizabeth Wakefield (1741- ) The bridegroom was of London, "citizen and skinner," a son of Samuel Robinson of Burton, Lincs. and Ann his wife, she then deceased.

## THIRD COUPLE

Joseph Goad (of the Barrow letters, not *James* of the Sturge letter) son of Joseph and Jane Goad, of George Yard, Lombard Street; and Mary his wife (1726- ), daughter of Samuel Robinson, Sr., whom he married in 1753.

Joseph Goad was of the family of Goad of Baycliff, Ulverston, N. Lancs

Mary (Robinson) Goad acted at the wedding *in loco parentis* and it was doubtless she who wrote the letters to her "honoured father," who was not able to be present at his son's wedding, but who desired to know all about the event, even to the dresses worn!

## FOURTH COUPLE

John, son of Edward and Isabella Wakefield, born 25 xii. 1757, hence older than stated; and Anna Goad, daughter of Joseph and Mary Goad, born 5 x. 1761, the "my Nancy" of the first Barrow letter.

## FIFTH COUPLE

Perhaps, Joseph Wakefield, later of Waterford, son of Edward and Huldah and brother of the bride; and Anna Robinson, born 1730, sister of the bridegroom and of Mary (Robinson) Goad.

## SIXTH COUPLE

Thomas, son of Edward and Isabella Wakefield, born 1750; and his sister Isabella, born 1752, who married Sylvanus Bevan, of Wiltshire, in 1769.

## SEVENTH COUPLE

Jabez Willett was the son of Joseph Willett, of Southwark. He was born in 1703 and married in 1728, Barbara Peirie. He was a mercer in Lad Lane. He died in the year of the wedding and his widow died in 1789. A portrait of Mrs. Willett was painted by Sir Nathaniel Dance-Holland (1735-1811), representing her as a gay Quakeress in a brocaded silk dress. A photograph of the painting is in the possession of Joseph J. Green, of Hastings. See *History of the Wilmer Family*, 1883, p. 186.





## EIGHTH COUPLE

T. Browning of the Sturge letter became J. Browning in the Barrow letters! "Jno Browning" and "C. Browning" signed the certificate—the wife probably Catherine.

## NINTH COUPLE

Wm. Willett should doubtless be *Wilmer* Willett, son of Jabez and Barbara, born 1734, a merchant of Lad Lane. The name of Catherine Browning, Jr., follows that of Wilmer Willett in the certificate.

## TENTH COUPLE

John Barclay was the second son of David Barclay, of Cheapside, London, and of his second wife, Priscilla Freame. He married Susanna, daughter of John and Mary Willett, in 1756. See *The Hanbury Family*, 1915, vol. ii. p. 291.

## ELEVENTH COUPLE

There is no John Wilson in the certificate, but the names of "Sim. Wilson" and "Barbara Wilson" appear.

## TWELFTH COUPLE

Next to that of Robert Harris on the certificate comes the name Elizabeth Peckover—was the latter the daughter?

## THIRTEENTH COUPLE

John Myers (1712-1780), of Cannon Street, London, and his daughter Anne, who married Dr. John Coakley Lettsom in 1770.

## FOURTEENTH COUPLE

John Myers, Jr. (1746/7-1787), and his sister Mary, born 1741, married William Archer, goldsmith, in 1763 and died in childbed in 1772, at Whitehart Court, London.

## FIFTEENTH COUPLE

Presumably John Bland, the George Yard banker, of the firm of Bland, Barnett and Bland at the sign of the Black Horse in Lombard Street (Hilton Price, *London Bankers*, 1890, p. 13). Anne Whittaker signs the certificate.

## SIXTEENTH COUPLE

Samuel and Mary West sign the certificate.

## SEVENTEENTH COUPLE

The names of Thomas and Agnes Pratt appear on the certificate.

## EIGHTEENTH COUPLE

Wm. Greenwood of both copies of the first letter is changed to P. Greenwood in the second Barrow letter.

## NINETEENTH COUPLE

*James Cross and Stuton Brown* of the Sturge copy becomes *James Cross and Hinton Brown* of the first Barrow letter and *Joseph Cross and Hinton Brown* of the second Barrow letter. There was a Joseph Cross who died in 1769, aged 80. *Henton Brown* (1698-1775) was a banker (see *Trilton Family*, 1927). J—— Cross signed the certificate.

CHAPTER I

OF THE ORIGIN AND PROGRESS OF THE ART OF PRINTING IN GREAT BRITAIN

SECTION I

OF THE FIRST BEGINNINGS OF THE ART OF PRINTING IN GREAT BRITAIN

SECTION II

OF THE FIRST BEGINNINGS OF THE ART OF PRINTING IN GREAT BRITAIN

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SECTION X

OF THE FIRST BEGINNINGS OF THE ART OF PRINTING IN GREAT BRITAIN

## George Fox and His Mother

**I**N the seventh volume of *THE JOURNAL* there appeared in print, from a modern manuscript, a description by George Fox of the last days and death of Mary Fox. The manuscript was signed by Abram Rawlinson Barclay, and was said to have been taken from the original.

In a small book, recently added to *D*, containing several copies of letters, and endorsed: "For Mary Trickett, Sheffield," there is another copy of the same, of older date than above, with this striking addition:

"On the back of the paper is wrote as follows:

"His Mother had a dead Palsy, and had little use of one side, and she often did fall down & then could not help herself, and had been so many years; and George Fox came to see her & at night she fell down, and he was moved to take her by the hand, and it immediately left her, and she arose, and could go about her business.'"

It would be interesting to know whether A. R. Barclay suppressed this final paragraph as being unsuitable for publication. In any case we are glad to publish it and add it to our list of "Remarkable Cures."

There was a Mary Trickett, of Packhorse Hill, Sheffield, wife of Robert Trickett, who died in 1773, aged 36.

---

### "Receive the Outcast"

... Soe friends all every where be tender to those y<sup>e</sup> have forsaken any thing for truth. that their parents put them out, or their masters put them away; & them that are put out of y<sup>e</sup> army for truth sake: such in that truth receiue & cherish; that they may be kept in y<sup>e</sup> service of y<sup>e</sup> creation to gods glory; answering that of god in all: for every one to abide in their place, & there be faithfull, except they be put out or be put away, or be buffeted for no fault, & take it patiently; thats thanks worthy.

Endorsed: g ff 1658 epeeles to frends

Extract from George Fox's Epistle to Friends, dated Fifth Month, 1658. Endorsement only written by him. (*D*. Swarthmore MSS. vii. 39.)



## Thomas Ellwood and Hunger Hill

5mo. 27 1829

**I**N musing retrospective mind  
On a rich summer's day  
To Larken Green and Hunger Hill  
We bent our devious way,  
Attracted by the well known tale  
That once in days long past  
A man of honest fame lived there,  
A man of worth and taste,  
Elwood his name, a champion bold  
On Truth's oppressed side,  
The ground obtained he'd firmly hold  
Tho suffering should betide.

Thanks to his chart the gates are found  
That fenced his dwelling in,  
The rising hill, the garden round,  
But ah! we found not him.  
How sweet the soil, had such a joy  
Been offered us to share  
A friendship free from base alloy,  
A genuine feeling rare.  
Near six score annual Summer Suns  
Have gaily decked the green  
Since such an intellectual feast  
In that lone spot has been.  
How rarely seen the work combined  
Fair Science's heights to trace  
And yet preserved the humble mind  
That sovereign work of Grace.  
Ah! may such way marks stimulate  
To imitate their plan  
That peace may on our footsteps wait  
With love to God and Man.

Probably written by Phebe Allen (1769-1856),  
daughter of William Lucas, and wife of Samuel Allen.  
From a MS. in D in the handwriting of William Beck.



# THE HISTORY OF THE

CHAPTER I

OF THE  
RISING OF THE  
MOUNTAINS OF THE  
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## Record your Sufferings

“ **A**LSO friends take & gather vp in every place, & send up together to London, who hath suffered for going to ye steeplehouses & them w<sup>ch</sup> hath suffered for not going to ye steeplehouse, for not putting off hats & not taking oaths, & all y<sup>t</sup> haue suffered at meetings, & all y<sup>t</sup> have suffered fines, & haue been Judged to be vagabonds & haue suffered whippings, imprisonments; & y<sup>t</sup> all things may come vp in a body together, & who hath dyed in prison; & y<sup>t</sup> a record of all may come vp in truth; & ye names of all y<sup>t</sup> caused them to suffer; & where they live now: & in time past, and what is done hereafter; keep a record y<sup>t</sup> you may giue it vp when service is for it; and send vp euey halfe yeare to London what is done to friends, & by whom from this time present. Send it by a Carryer or some faithfull friend to be delivered to ye hands of Amos Stodart in Long ally in Moore field in London, or Thomas Hart in Swan ally in Coleman Street, & ye names of all y<sup>t</sup> caused friends to suffer; & where they did suffer in every County of ye nation.

“ G. ff.”

Endorsed by Fox: g ff 1658 epesoles to frends  
(D: Swarthmore MSS. vii. 39.)

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### Baldock, Herts

1675. List of persons convicted under the Conventicle Act at Baldock:

List of persons assembled under colour of exercising religion in other manner than according to the liturgy of the Church of England at their meeting-house at Baldock on various occasions from 5 March to 4 April, viz.:

Thomas Moss, the elder, Thomas Moss, the younger, John Moss, Michael Moss, John Pryer, Mary Pryer, Joseph Burr, Thomas Baldock's wife and daughter, Matthew Paine, Simon Mellard and his wife, Nicholas Fage, Edward Caudle, James Caudle, Joseph Burr, Edward Fage, Richard Shepperd, the elder, Richard Shepperd, the younger, Thomas Seales, John Izard's wife, Peter Caudle, Edward Fage, Anthony Fage, John Izard, the elder, John Izard, the younger, William Phillips, of Stalfould, Robert Garsuch, of Weston, Lewis Sandy and his wife, and Robert Gossage of Weston.



## The Annual Meeting

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THE Annual Meeting of the F.H.S. was held at Devonshire House, London, on Friday, 3rd January, under the chairmanship of Robert H. Marsh, who acted in the absence of the president, Albert Cook Myers, of Pennsylvania. Anna L. Littleboy was elected president for 1919, a position which would have been occupied by our late friend Isaac Sharp had he lived to add to his many services for the Society.

Margaret Sefton-Jones, F.R.Hist.S., read a valuable paper on "The Site of Devonshire House from Saxon Tanyard to Tudor Mansion."

There was a good attendance of members and others, and much interest shown in the proceedings.

The balance sheet for the year 1917 appeared in vol. xv.

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## "London Yearly Meeting during 250 Years"

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(Vol. xv. pp. 1, 105)

In this issue is enclosed a prospectus of above work, with specimen page, etc.

Orders should be sent to—

NORMAN PENNEY,

Devonshire House,

London, E.C.2,

enclosing 5s. 6d. per copy ordered, or to

FRIENDS' BOOK AND TRACT COMMITTEE,

144 East 20th Street,

New York, N.Y.,

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Passed for press 13th June, 1919.

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BELONGING TO  
THE LONDON  
YEARLY MEETING  
of THE RELIGIOUS  
SOCIETY of FRIENDS

Devonshire House, 136, Bishopsgate, London, E.C.2

Librarian :

NORMAN PENNEY, F.S.A. F.R.Hist.S.

Assistant Librarians :

M. ETHEL CRAWSHAW & GRACE YEWDALE

"That two of a sort of all bookes written by friends be provided and kept together and for the time to come that the bookseller bring in two of a sort likewise of all bookes that are printed, and that there be gotten one of a sort of every booke written against the Truth from the beginning," was a wise minute drafted by the Quaker worthies in 1673. The result is to-day found in the Friends' Reference Library, where the material is freely at the service of students of Quaker history whether members of the Society of Friends or not.

The Library is especially rich in 17th century manuscript material. In addition to a series of miscellaneous MSS. there are many special sets of originals, as for instance the Swarthmore MSS. (1,400), Spence MSS. (two vols. containing the MS. of George Fox's Journal and a third volume of letters), Penn MSS. (early colonial correspondence).

The Society of Friends is noted for the completeness of its registers of births, marriages and deaths. A tabulated digest of these was prepared before the original books were surrendered to Somerset House under the Registration Act of 1836. This digest may be consulted for historical purposes. (No charge is made to members of the Society of Friends.)

An interesting collection of curios is under the care of the Librarian.

The Library is open to students for purpose of enquiry and research from 10 a.m. to 5 p.m., Saturdays to 1 p.m. Although primarily a Reference Library, many books may be borrowed by Friends when it is not convenient for them to read in the Library.



# REPORT

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## Editorial Work

A considerable amount of editorial work, as distinct from purely library work, has been done during the year, as, for instance, the preparation of documents printed in advance for Yearly Meeting and of the Printed Proceedings of the Meeting; the "Book of Meetings" for 1919; passing the proofs of the revised edition of "Church Government." A catalogue of Quaker publications was prepared and widely distributed through Preparative Meetings, the Bookshop, and in other ways, in the hope that it would prove an assistance to librarians and others when purchasing books. Another edition of "Preserve our History" has been issued—a useful leaflet to hand to owners of Friends' books and papers. The Librarian has still in preparation the Cambridge University Press edition of the Swarthmoor Account Book, also new editions of "Penns and Peningtons" by Maria Webb and of William Beck's "Devonshire House."

## Literature in Foreign Languages

As a result of the frequent enquiry for Friends' literature in foreign languages this committee sent a minute to the Meeting for Sufferings suggesting that some work in this line should be taken up by the new Council for International Service. Later, a letter was addressed to the Literature Board of the Council, giving particulars of foreign literature in print, and drawing attention to pamphlets, etc., in twenty-one languages to be seen in the Reference Library. We are glad to note that the Council's Literature Board hopes to get to work at once.

## 250 Years of London Yearly Meeting

The meeting in celebration of the 250th consecutive session of London Yearly Meeting was held as arranged on the evening of May 22nd and attended by about a thousand Friends, and other specially invited guests. Prior to the meeting the Library staff was closely engaged assisting the Friends who read papers on the history of different periods and since the meeting further work has been done in preparing additional matter for the book shortly to be issued.\* The

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\* This is now ready: LONDON YEARLY MEETING DURING 250 YEARS, to be obtained from Norman Penney, Devonshire House, Bishopsgate, London, E.C.2. Post free, 5s. 6d.



Committee thanks those Friends who have lent or given private narratives of the proceedings of the Yearly Meeting; these have proved very useful to the writers of the story of the two and a half centuries.

### Friends Historical Society

Fifteen volumes of "The Journal of the Friends Historical Society" have now been published, and the editor has much material, well worth dissemination through the press, awaiting further financial encouragement. A valuable book, written, after long and close study, by A. Neave Brayshaw, "The Personality of George Fox," was issued by this Society and an edition of 550 copies ran quickly out. (A cheap edition has been published by the Yorkshire 1905 Committee.) A further link between the Society and this Committee has been formed by the election of Anna L. Littleboy to the office of President of the Society for 1919.

### Help to Students

In addition to the editorial work above mentioned, a considerable amount of indexing and cataloguing has been carried through. New books have been carefully examined, and persons and subjects they refer to noted for future use—it is not considered sufficient to catalogue under author or title only. Many hours of research have been occupied in preparing answers to questions on many subjects, with a result which is often as advantageous to the Library as to the querist.

### Presentations

Presentations have been both numerous and valuable. Some have been already acknowledged in the pages of "The Journal of the Friends Historical Society," but a few gifts of the year are here noted:

Members of the Shewell family have deposited a manuscript of over one thousand quarto pages, containing "The Records and Recollections of James Jenkins," covering the period 1761 to 1821, in which are lively and free descriptions of many Friends from a personal point of view. This manuscript, which at one time came near destruction by one of its owners, has been frequently consulted since placed in the Reference Library.

"A Family Memoir of Joseph Rowntree," 807 pages, printed in 1868—a book long desired by the Librarian.

Several volumes relating to Scottish Friends, most carefully prepared by the late William Frederick Miller, and left as a bequest to the Library.





"The Excellent Priviledge of Liberty and Property," a very rare reprint in facsimile of pamphlets prepared in 1687, under the direction of William Penn, presented with other items, by Haverford College, Pa., *per* Allen C. Thomas.

Communications with Friends in various parts of the United States have been frequent, and numerous additions have reached the Library from that country, especially in the line of privately printed family history.

### Gifts to other Libraries, etc.

By the kindness of Friends and others who have sent up spare copies from their libraries, many Friends' books have been distributed to public and private institutions, where it was thought they would be useful. This department of work has entailed considerable time in correspondence, selection, and dispatch, but the many warm thanks received have proved the value of the service rendered.

Grants of about two hundred volumes have been made from the stock of books in the hands of the Committee for free distribution. From this and the aforementioned source, literature has been sent to the British Museum, the libraries of London and Cambridge Universities, the Bodleian Library, the National Libraries of Wales and Ireland, Isaac Mason for use at Shanghai, Haverford College in Pennsylvania, Baillie's Institution in Glasgow, the Salvation Army in New Zealand, the library of the reconstructed University of Louvain. The War Victims' Relief Committee workers and many imprisoned conscientious objectors have also been supplied with books.

### Exhibitions

Objects of interest under the care of this Committee have been on view on several occasions. During the last Yearly Meeting an exhibition, open for several hours, was visited by Friends as freely as on previous occasions. In the autumn there was another display, specially intended for London Friends. At the Quarterly Meeting for London and Middlesex in First Month, 1919, boys and girls from school, and other younger Friends, had an opportunity of seeing and hearing about these treasures so full of lessons from the past.

ANNA L. LITTLEBOY,  
*Clerk of Library Committee.*

*February, 1919.*



# THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C.2.

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## Our Quotation—2<sup>1</sup>

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*"God grant that in the strange new sea of change  
wherein we swim  
We still may keep the good old plank of simple faith  
in Him."*

WHITTIER, *To Lucy Larcom*, 1866.

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## "London Yearly Meeting during 250 Years"

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THE addresses delivered at the special meeting, held during Y.M. 1918, with much additional information as to epistles, clerks, etc., can now be obtained in a well-printed volume for 5s. 6d., post free, from Norman Penney, Devonshire House, London, E.C.2, or from the New York Book and Tract Committee, 144 East Twentieth Street, New York, N.Y., for \$2.60.

<sup>1</sup> Readers are invited to send to the editor quotations from the whole range of Quaker literature which they consider specially noteworthy in both inward meaning and outward form.





As additional light is being constantly thrown upon doings of London Y.M., we propose to supplement from time to time the information given in the volume by paragraphs in THE JOURNAL.

I.—Page 116.—Joint Sitzings :

2nd day afternoon, 29 v. 1871.

Y. M. met at 4. The subject to come forward was the War Victims' Fund. An application to allow some Women friends to be present was read from the table and after some discussion assented to and a message sent to that effect by the doorkeepers. It was curious, however, that some continued speaking against it, and making all manner of suggestions, to the very moment when the ladies in question appeared in the gallery and so decisively disposed of the question. The stream grew stronger and stronger until at last the galleries were filled and a very pretty sight it was.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

II. Page 54—Adjourned General Meeting for Ackworth School :

5th day, 1 vi. 1871.

Concluded to discontinue holding the adjourned G. M. for Ackworth School in Y. M. time. An excellent decision.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

III. Page 13.—Josiah Forster :

6th day, 2 vi. 1871.

A marked feature of the epistles was the frequent reference to the removal of Josiah Forster. I thought there was quite too much said. When we came to the epistle to Iowa, the expression occurred : "That upright pillar in the Church, the venerable J. F." etc. William Graham rose and said we had heard our late dear friend J. F. spoken of in many aspects, but it remained for the epistle to Iowa to represent him as an upright pillar. He objected to the phrase. It was not altered, but "the venerable" was struck out on the suggestion of R. Godlee.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

IV. Noteworthy Sayings :

Peter Bedford to Joseph Thorp, clerk : "Thy gentleness hath made thee great." Y.M. 1859.

"John Candler advised against long and wordy speeches, as he had been 'ready to sigh' when some (even Ministers) who were affluent in words sat down, and to say with Job : 'How hast thou plentifully declared the thing as it is.'" Y.M. 1859.

V. Page 135.—Elizabeth Talwin :

Elizabeth Talwin (1727-1795) was a daughter of John and Mary Ashby, of Worcester. In 1754 she married Joseph Talwin, of Ratcliff and Bromley, and moved to the neighbourhood of London. She appears



to have become an active and useful member of her new Meeting. The minutes of the Monthly Meeting of Women Friends of Ratcliff began in 1755 and E. Talwin's name is the first to appear, she being placed on an appointment with two others, to accompany Margaret Ellis, of Pennsylvania, in the work of visiting families.

For the next forty years (during thirty of which she was clerk of her M.M.), namely, until 1794, the year before her death, there is barely a page of the minute books on which the name of E. Talwin does not appear. She was an Overseer; and also a member of the Committee of Friends' Workhouse, Clerkenwell, being appointed to this service when, in 1767, women first joined the Committee. Eleven years later, when women Elders were first appointed, she became one of them.

Our friend was treasurer to her Monthly Meeting, and on one occasion when there was a £30 deficit in the funds she recommended that Friends be stirred up to contribute more liberally "as this does not seem the proper time, when provisions of all kinds are at such an extravagant price, to withhold our usual liberality from the poor."

We do not find records of any children born to Joseph and Elizabeth Talwin. A description of their beautiful home at Bromley, from the pen of Anna Perry, may be seen on page 10 of this volume of THE JOURNAL.

There are minutes on the books of the Women's M.M. respecting the servants in the Talwin home. In 1770 E. Talwin had to call in the help of her friends regarding Sarah Hayman "who is in danger of marrying out of the Society, private advice having availed nothing." On the other hand, another servant was received into membership, "her conduct and conversation corresponding with our profession."

#### VI. National Stock.

Into the finances of the Yearly Meeting we have an insight in the Diary of the Yearly Meeting of 1762, written by Elihu Robinson, of Cumberland:

1st 6 mo. 3rd day of week. At Seven in the morning attended the Committee for auditing the public accounts, found they were truly stated and fairly kept. The chief disbursements this year are: for the passage of about eight public friends to America amongst whom are Hannah Harris, Alice Hall, Elizabeth Wilkinson, Joseph White, Robert Proud, &c., which expenses are about £21 each; Luke Hinde's bill for books and epistles for the use of the Society, £50; expenses in delivering the addresses to the King, &c., £20 . 15 . 0; and the clerk's wages about £60 per annum; all which disbursements this year made about £300 or upwards, the balance remaining in the chashiers hand only £197 . 17 . 2, so that a national collection was thought proper to be ordered.

#### VII. Pages 37-42.—Revival of the Discipline, 1760.

Among John Thompson MSS. in D. is a paper, in a female hand, giving extracts from the report of one of the Y.M. Committees visiting the various Meetings. The manuscript is undated, but was evidently written about one hundred years after the report itself. It is as follows:





"Selected from 'An account of a visit paid by a Yearly Meeting's Committee in 1761, to the counties of Bucks, Cornwall, Devon, Dorset, Gloucester, Hereford, Northampton, Oxford, Somerset, Warwick, Wilts and Worcester.' It appears that seventeen friends were appointed, but the names of those who visited the counties named above were Joshua Dixon, John Fry, William Fry, William Young, Thos. Pole, Joseph Ball, John Player, George Boone, and Sampson Lloyd.

"They found things in a low state in divers places. In Herefordshire there was a prevailing practice amongst friends of keeping open their shops on First-days—This of course prevented the attendance of meetings 'the minds of friends not being enough at liberty from temporal affairs.' The payment of tithes, mixed rates, and hiring substitutes for the militia was not uncommon, and intemperance is frequently alluded to. In Evesham it was said loss had been sustained by mixed marriages, and marriages with those of near kin. In Worcester deficiency in plainness of speech, behaviour and apparel was noticed and all Friends were not clear of unnecessarily frequenting public houses. At Witney the Friends refused to answer the queries while the committee were present, consequently they had to draw their own inference with respect to the state of the Meeting. In Devon and Cornwall 'Friends appeared to be much in the practice of using run goods' in their families, and at Looe 'things were in a low state, but the committee thought it would be better, were it not that too much regard was paid to the opinions of some amongst them who were of a brittle and unsavoury disposition.'

"In one M.M. (I believe in Wiltshire) the friends were found in a very 'raw state' with regard to their knowledge of our principles and discipline, and the committee advised them to procure or 'borrow' a Book of Discipline for their further information. In many places it was usual to hold meetings on First-days at twelve or one o'clock, and the M.M.'s afterwards. To these arrangements the committee objected, and suggested the eleventh hour as more suitable for the morning meeting for worship—they also recommended that the M.M. should not be held on First-day or in an evening. There appears to have been a scarcity of well-qualified Elders, yet from the state of the ministry there seemed great need of the help of such.

"Still in many cases the committee did not see their way clear to recommend any appointment being made, as they did not think there was any Friend suitable for the office. In some Meetings they felt liberty to advise an appointment. In one Meeting in which they thought it might be made, the Friends seemed determined to have no select meeting held, and a minute was recorded in which it was decided that the queries for Ministers and Elders should be answered in the M.M. and that the advices to them should be also publicly read. This also was trying to the Committee 'as tending to subvert the good order of truth by exposing the weakness of its members, and preventing their receiving the close private counsel that might be needed.'

"A general acknowledgment of deficiency in plainness of speech, behaviour and apparel is made, and drowsiness in meetings is frequently





mentioned. After each report of the state of a Q.M. follows a valuable epistle of counsel, which in almost every case was directed to be circulated in its several Meetings. Illuminations on rejoicing nights are testified against.

"After reading this report we are ready to conclude that Friends as a body have not become worse than they were a hundred years ago. The temptations may perhaps have been of a different character than those of the present day but I expect there have always been trials of one kind or other almost from the earliest period of our religious Society, when perhaps the members of it were ready to think the former days better than the present. This thought may a little encourage some who take a discouraging view of the Society as it now exists and imagine its mission is accomplished which I believe is far from being the case."

viii. Page 117n.—Sarah F. Smiley.

We are informed that S. F. Smiley never married, and that she is still living in New York and still occupied in religious work.

ix. Index.

Read Crafton, Mercy, 144. Vandewall, Daniel.

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1675. 22 February. Information that George Gates, of Layston, George Edridge, of the same, Susan Edridge, of the same, Christopher Bateman, and Helen, his wife, of the same, Joan, wife of Anthony Brand, the elder, of the same, Thomas Seimour, and Alice, his wife, of the same, William Savage, of the same, John Knight, of Throcking, John Fisher, the elder, of Widdiall, Henry Hewlett, of the same, Anna, wife of John Brown, the elder, of the same, Elizabeth, wife of Edward Browne, of the same, Martha, wife of John Aldridge, of the same, Richard Rumball, of Barley, Grace Finckle, widow, of the same, Mary, wife of Matthew Cooper, of the same, Ann Rustead, spinster, of the same, Stephen Hagger and George Hagger, the younger, sons of George Hagger, the elder, of Upper Chishall, in co. Essex, John Harris and Mary, his wife, of Cottered, William Gutteridge, singleman, of the same, Daniel Mardell, of the same, Prudence Burnhedge, widow, of the same, Ann, wife of John Parker, of Yardley, John Burnhedge, of the same, John Rockhill, of the same, Thomas Nutting, of the same, William Nutting, singleman, of the same, Thomas Garne, of Aldbury, Robert Tilling, of the same, John Shinn, of the same, Thomas Phip, of Furneaux Pelham, Henry Bush, of the same, William Stalley, of the same, Susan, wife of James Browne, of Standon, Francis Exton, of Walkerne, Nathaniel Bracey, of Sandon, Richard Faire, of the same, Mary Stalley, spinster, of the same, Stephen Fetherstone, of Royston, Edward Sutton, of the same, John Brand, of the same, and ten other persons unknown were present at an unlawful conventicle in the house or barn of George Gates, of Layston, butcher, and that John Parker, of Yardley, and Anthony Tompkyns, of the Borough of Southwark, co. Surrey, took upon themselves to teach and preach there.



## Friends in Buckinghamshire, 1668

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Att a meeting of friends in Buckingham Shire held at Weston the 13<sup>th</sup> day of the 3<sup>d</sup> month 1668 for & concerning the poor & other affairs of the Church.

### Meetings

### Friends

Wiccomb—Nicholas Noy, Jeremy Stevens, John Raunce, Samuel Troane, Richard Redman, John Littleboy, Nathaniel Wheeler, John Bovington, John Cock, &c.

Wooburn: Sheepcote—Robert Kingham sen<sup>r</sup>, Tho: Pusy, Robert Kingham jun<sup>r</sup>, Thomas Dell.

Chalfont—	Charly wood Jordans Whelpies Brainford's barn	Isaac Penington, George Salter, William Sexton, Henry Treadway, Robert White, George Belch, Thomas Zachary, Henry Ball, Edward Barton, Geo: Salter, William Russel jun <sup>r</sup> , Phillip Thompson, William Grove, Nicholas Skidmore, Francis Caudry, Edward Anderson, John Butler, John Wootton, Thomas Lane, Thomas Ellwood.
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Amersham & Chesham	}	Ralph Trumper, William Couper, Samuel Baker, John Gigger, &c.
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Missenden—Edward Hoar, William Wilkinson, William Pratt, &c.

Meadle: Ilmoore—John White, Henry Costard, Thomas Sanders, Daniel Baldwin, Edward Belson.

Weston	{Tring Dudswel Tarriers end       }	John Brown, Robt: Jones, John Puddivatt, Edward Bourn, Tho: Morton, Thomas Sallet, John Ellis, Roger Danser, Phillip fford, James Royce, James Lane, Rich: Puttnam, William Lee, John Grace, &c.
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Wingrove—Whitchurch—James Stevens.

Ordered & agreed y<sup>e</sup> y<sup>e</sup> friends of these several meetings do keep their monthly meeting on y<sup>e</sup> first 4<sup>th</sup> day of y<sup>e</sup> week in every month; y<sup>e</sup> first meeting to be at Henry Balls in Amersham parish on y<sup>e</sup> first day of y<sup>e</sup> fift month next at y<sup>e</sup> 10<sup>th</sup> hour. And their quarterly meeting for y<sup>e</sup> whole County to be y<sup>e</sup> last 4<sup>th</sup> day of y<sup>e</sup> week in every quarter of y<sup>e</sup> year: y<sup>e</sup> first quarterly meeting to be kept at John Brown's of Weston on y<sup>e</sup> last day of y<sup>e</sup> 7<sup>th</sup> mo: next at y<sup>e</sup> 10<sup>th</sup> hour of y<sup>e</sup> day.

[Copied from a ms. written by Thomas Ellwood, forming one of a collection belonging to Silvanus P. Thompson, presented to D by his widow.]





## London Yearly Meeting in 1833

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A MANUSCRIPT, written by an unknown hand, has been lent us by J. Ernest Grubb. The following breviate may be of interest to our readers.

The Meeting opened on Wednesday, 22nd May and closed on Thursday, 6th June. Business meetings were held on fourteen days, sittings being held on both the Saturday afternoons. Samuel Tuke was clerk and Josiah Forster and George Stacey assistants.

There was considerable ministry before each sitting, amongst the Friends taking part being Thomas Franklin, J. J. Gurney, Abraham Fisher, Barnard Dickinson, Stephen Grellet, Richard Ash, Richard Cockin, Lewis Seebohm, Charles Osborn, John Pease.

Passing a revision of the Book of Extracts occupied numerous sittings. Testimonies were read and Queries answered; Epistles were read and answers prepared. The committee for examining the accounts of the National Stock reported a charge for travelling Ministers of £900, printing and stationery £200, with numerous smaller matters.

There was, as usual, coming and going of a religious nature between the Yearly Meeting and the Women's Meeting—Sylvanus Fox, accompanied by Richard Cockin and Alexander Crookshank; Thomas Franklin, accompanied by John Hipsley and John Glaisyer; Robert Jowitt and John Pease, accompanied by Joseph Marriage and John Glaisyer, went into the Women's Meeting. Respecting the last named visit we read:

Robert Jowitt mentioned his concern to visit the Women's Meeting. John Pease then rose & laid a similar concern before the Meeting; they were both encouraged & united with, Joseph Marriage & Jno. Glaisyer were appointed to accompany them. Previous to their moving, a message was received from the Women's Meeting to know if this would be a suitable time to receive a visit from 2 women Friends, which proved to be so, & soon after Elizabeth Fry, Mary Fox & two friends in the



station of Elder appeared. Silence prevailed a short time ere Mary Fox was on her feet . . . E. Fry supplicated & afterwards spoke in testimony . . . M. Fox said a few more words & then left us. Robt Jowett, John Pease & their companions then went into the Women's Meeting.

At one sitting James Nicholson Richardson, of Ulster, expressed with much diffidence a concern that rested upon his mind about friends not being careful enough to uphold one of our ancient testimonies, by signing petitions that have objectionable titles in them, an act of this kind being an infringement of our Query respecting Plainness of Speech. The Meeting was brought under much concern on this subject.

#### At the close of another sitting

Isaac Crewdson gave friends of Devonshire House a hint of the great want of cleanliness that appeared in these premises, more particular in the large house.

Josiah Forster opened a matter before the Meeting in a weighty manner which was the exposed state the Society is likely to be involved in, if our disabilities to fill civil offices & places of trust under Government be removed. The remainder of this sitting which lasted till  $\frac{1}{4}$  before 8 o'clock was nearly all occupied with the solid consideration of this important subject. Several, like good watchmen, warned their fellow-members of the dangers the Society is likely to be exposed to & the need of constant watchfulness & Divine aid to keep faithful. Thomas Shillitoe was not the least conspicuous in this concern; he said it was a matter that frequently occupied his mind & had revived afresh at this time with a fear that temptations & Snares may be laid for us. He said he thought the world thus taking us by the hand was no sign of our advancement in the Truth.

At the Meeting for Worship on the first Friday, which was much crowded, Lucy Maw first spoke and then Anna Braithwaite broke silence. "She stood rather more than an hour fluently elucidating many Gospel Truths." On the following Wednesday Devonshire House was again much crowded, "many not of our Society were there." John Wilkinson prayed and William Forster spoke for over an hour. John Yeardley closed the meeting in prayer.

Of the Sunday meetings attended by our reporter we have full notice—at Tottenham the preachers were William Rickman, Thomas Shillitoe and Sylvanus Fox; at Stoke Newington, Robert Jowett and Stephen Grellet; at Peckham, Mary Fell, Sylvanus and Mary Fox. Sarah Grubb had "expressed a concern to sit with friends in





Devonshire house on the evening of the last First-day," but this, for various reasons, was discouraged. She was, however, there at the time but was silent, the vocal service being upon Anne Moore [of Clonmel, and later, wife of Charles F. Wakefield], Elizabeth Robson and others, after a long silence.

At various sittings—James Cropper spoke of the blacks in the United States; a report of the Continental visit of S. Grellet and William Allen was read and references were made to the visits of James Backhouse and G. W. Walker to Van Diemens Land, of Daniel Wheeler to the Pacific Islands, and John and Martha Yeardley to the Grecian Islands.

Thankfulness was expressed that these devoted servants are thus influenced in Gospel love to labour in foreign lands & leave all that is near and dear to them in this world for that purpose.

But, curiously, when a minute of the previous year was read,

manifesting the concern friends then felt, if way clearly opened to take some step towards endeavouring to spread the knowledge of the Gospel amongst the Heathen . . . after serious deliberation it was deemed most suitable to close the matter on the books, by making a minute expressing the concern the Y. Meeting felt on the subject, but not being able to see its way clearly, relinquished it for the present.


### The Temperance question came up.

Samuel Capper mentioned in strong terms his opinion for some time back of the propriety of framing a minute to prevent the selling or using spirits by any of our members. Many friends offered their ideas on the subject. One friend mentioned how much he regretted some members of our Society having Ginshops and related a disgraceful scene lately witnessed in one of them—a person went in to drink & got so much that on coming away he fell down near the door quite intoxicated. Rich<sup>d</sup> Ball said he looked back with surprise, & thought the Society would yet do so, that no minute had been added totally forbidding the use or sale of spirits. A plain and curious looking friend from Guernsey, whose voice we did not hear before, mentioned that at one time he was used to hard labour & drank spirits 100 times, which he found good for his body but bad for his spirit. . . . A friend who had a brother a spirit dealer stood up & rather exposed himself, when he found Sam<sup>l</sup> Capper's opinions gaining ground, by saying if this suggestion was approved of, Sam<sup>l</sup> Capper should go without clothes. No notice was taken of this rash act, further than the pain some friends must have felt that any in our Meeting should be so incautious. The Meeting seemed not capable just at the time of forming a rule to this effect.





## "The Journal of George Fox" in circulation in Somersetshire

 HEREAS y<sup>e</sup> Almighty God in his Endless love hath Caused his eurlasting Gospell to be againe pached in o<sup>r</sup> day; And of his Good will, & pleasure, Rayseed up o<sup>r</sup> deare freind G. ff to be the first publisher thereof in this o<sup>r</sup> age: who have left upon record a Journall of his Life Travells sufferings pills Christian Experiences, & labour of Love in the worke of the ministry: And in y<sup>e</sup> same love by his last will & testam<sup>t</sup> did freely Giue & bequethe many of y<sup>e</sup> said Journalls, for trueths service, & amongst others, one for eury meeting house built by freinds, for y<sup>e</sup> service afores<sup>d</sup>.

And now there haueing bin severall meeting houses soe built in this County of som<sup>r</sup>sett & Journalls diliured according to his last will & testament afores<sup>d</sup>. And y<sup>t</sup> they may be pserued decent: & without any hurt or damage, & the end of y<sup>e</sup> donour may be answered, & his love therein (as much as may be) ppetuated, for his memoriall is blessed for eue, & so be had in Everlasting remembrance And nations haue Cause to bless y<sup>e</sup> Lord for him who hath Giuen him a name better than y<sup>t</sup> of sons & daughters.

And now this meetting, on y<sup>e</sup> weighty Consideraçon heare of & for y<sup>e</sup> endes & uses afores<sup>d</sup> do vnanimously agree, & declare that the respective monthly mens meetings doe take speciall care y<sup>t</sup> y<sup>e</sup> s<sup>d</sup> Journall or bookes be comitted to y<sup>e</sup> Coustody & keeping of faithfull freinds, who shall vndertake to keepe them safe & cleane, without hurt, or damage & as any other faithfull friend shall desire to have the use of them, on notice thereof made to y<sup>e</sup> s<sup>d</sup> mens Monthly meeting they may order the same (from time to time) to be delivered to such faithfull friends, & for such time as y<sup>e</sup> said meeting shall see meete; allways recording on their booke to whose Coustody y<sup>e</sup>



same is committed; still care being taken for the safe & well keeping thereof; & for y<sup>e</sup> deliury of y<sup>e</sup> s<sup>d</sup> Journall or booke as y<sup>e</sup> s<sup>d</sup> meeting shall from time to time, order & direct as afores<sup>d</sup>.

And soe let the tender mercies of or God be had in Everlasting remembrance, And all that are truly senceable thereof praise & magnifie his Glorious name for eurnore Amen

Signed in the name of y<sup>e</sup> Meeting

JOHN DANDO


JAS: BATT

ELIAS OSBURNE

ROBT. BANTON

Somersetshire Q.M., held at Jvelchester 27<sup>th</sup> of y<sup>e</sup> 7mo. 1694.

## John Hall to William Dewsbury

EARE frend—My deare Loue in y<sup>e</sup> vnchangable salutes the & those thy fellow prisoners who are sufferers for y<sup>e</sup> testimony of A good Conscience, deare frend J receiued one Letter from thee dated y<sup>e</sup> 30 day of y<sup>e</sup> 3 month w<sup>ch</sup> was no Little refreshmt to mee when J lookt vpon it but to y<sup>e</sup> best of remembrance J did not receiue it till J had beene A forth night there and it was open when J did receiue it; for he w<sup>ch</sup> brought it tould mee he was in truble w<sup>ch</sup> was y<sup>e</sup> cause of his opening of it, and another J receiued since J came out of Scotland w<sup>th</sup> one of y<sup>e</sup> bookes w<sup>ch</sup> thou sent me; y<sup>e</sup> other was kept at edenbrough; and as for my coming away: my mother J left in a sad Condition as to y<sup>e</sup> outward w<sup>ch</sup> was A greate tryall for me at my deptime for when J went into Scotland she was turned of y<sup>t</sup> w<sup>ch</sup> in y<sup>e</sup> worlds account was her owne: soe y<sup>t</sup> she was dispoest of an Abiding place neuer the Lesse J was made willing to give her vp into y<sup>e</sup> hands of y<sup>e</sup> Almighty and to goe wheare he was pleased to call mee; soe hauing receiued no Letter from her how it was w<sup>th</sup> her; all though she receiued seuerall from me in w<sup>ch</sup> J haue peace for she is departed from this Life since J saw her; soe J was burthened & desired to come to see her; w<sup>th</sup> frends;





but when J came shée was dead & buried soe y<sup>t</sup> when her body was in truble then was the burthen vpon mee, soe J am Content w<sup>th</sup> y<sup>e</sup> will of god seeing it is ordered soe ; and as for my being disposed of by y<sup>e</sup> Lord, in whose will J stand : J thinke J shall goe to London att present and soe perhaps to george if I can meet w<sup>th</sup> him for he wisht me to make hast againe ; and as for the time to come J know not how J shall be ordered, but J thinke into Scotland againe for J see sumthing of it ; but in the will of god J rest.

Thine in y<sup>t</sup> w<sup>ch</sup> neur  
changeth :

JOHN HALL

Let mee heare whether thou receiued A letter from mee from Glasgow concerning my passage there for J writ unto thee but J cannot conceive y<sup>t</sup> it hath beene w<sup>th</sup> thee

Endorsed (in a modern hand) :

J Hall to W<sup>m</sup> Dewsbury

B.G. [=Benjamin Grubb, 1805-1858.]

also (original) :

To William Dewsbury  
give this.

Probably John Hall, of Skipton (1637-1719). Original in possession of J. Ernest Grubb, of Carrick-on-Suir.

1683. Convictions and presentments of the following persons for being present at unlawful conventicles, held at Flamstead End, in the parish of Cheshunt, under the teachership of Gawen Lowry, viz. :—Gawen Lowry, and Mary, his wife, William Bates, weaver, and his wife, Thomas Roberts, husbandman, the wife of Anthony Dighton, Mary Price, spinster, Anne, wife of Samuel Goodaker, Sarah Runnington, widow, John Robbins, William Bates, Mary, his wife, and Joseph, his son, John Montford, Nicholas Ring, Anne Rash, and Elizabeth Rash, Wonderful Warwick, George Archer, John Blindell, Nathaniel Thompson, William Wilnott, all of Cheshunt ; John Springham, shopkeeper and his wife, George Watt, John Leak, Joshua Wright, Mary Clark, Elizabeth Adams, and John Woodland, all of Enfield, in Middlesex ; Samuel Siggins, Elizabeth Siggins, Sarah Warner, of Wormley.



## Bail-dock (or Galezdock)

"Away I was taken and thrust into the bail-dock to my other friends who had been called before me."—ELLWOOD, 1662.

"I was commanded to the bail-dock for turbulency and impertinency."—PENN, 1670.

**I**N *The Scots Magazine*, of May, 1750 (pp.246-7), there is given some account of the then recent trial and death sentence of Captain Clarke who had killed his opponent in a duel. He was, however, pardoned. Out of the large crowd of people who attended the trial, twenty soon after died of a pestilence and, accordingly, to prevent future danger, it was decided that every part of the court and of Newgate prison should be cleansed and washed with vinegar, and that prisoners should be washed with vinegar before being brought to trial.<sup>1</sup> The account gives other instances of similar pestilence in earlier times. In the same magazine, of January, 1753 (p. 42), under the heading, "From Dr. Pringle's observations on the diseases of the army," reference is made to this sickness :

The hall in the Old Bailey is a room of no more than about thirty feet square. Now whether the air was at first tainted from the bar by some of the prisoners then ill of the gaol-distemper, or by the general uncleanness of such persons is uncertain, since from the latter cause it will be easy to account for its corruption ; especially as it was so much vitiated by the foul steams of the Bail Dock and of the two rooms opening into the court in which the prisoners were, the whole day, crowded together till they were brought out to be tried, and it appeared afterward that these places had not been cleaned for some years.

The account goes on to say that for the greater part of the day, prisoners were penned up without fresh air or refreshment. A footnote, speaking of the small rooms aforesaid, continues as follows :

The Bail Dock is also a small room taken from one of the corners of the Court and left open at the top ; in which during the trial are put some of the malefactors that have been also under the closest confinement.

<sup>1</sup> The names of the twenty victims of the disease are set out on p. 254. "The bench consisted of six persons whereof four died, together with two or three of the counsel, one of the under-sheriffs, several of the Middlesex jury and others."—*Scots Magazine*, January, 1753, p. 42.





In the *New English Dictionary*, this passage down to the word "malefactors" is quoted as the definition of "bail-dock" (or "bale-dock"), and this is followed by the quotations from Ellwood and Penn above given, and by three others in which the word occurs, none of them, however, indicating its exact meaning. The last of the five is from Lamb (*The Quakers' Meeting*): "I remember Penn before his accusers and Fox in the bail-dock." The author's memory was somewhat confused as we have no record of Fox being put into the bail-dock, or any mention of it in connection with him. It is only of the Old Bailey that the word is ever used.

In *Notes and Queries* of 7th December, 1895, a contributor, C. B. Mount, takes up the question. He brings evidence to show that whereas in the sixteenth and seventeenth centuries the word "dock" was used in its modern sense as the place occupied by the prisoner on trial, it subsequently fell into disuse, and that when Dickens in *Oliver Twist* (1838) put Fagin into the dock, it is by no means certain that all his readers would understand him. He suggests that the word had never died out in the precincts of the Old Bailey, and that Dickens restored it to a respectable place in the English language. The *New English Dictionary* adopts this theory saying of the word "after 1610 [it is] known to us only in 'bail-dock' till the 19th century in which it has become familiar largely through the writings of Dickens." Nevertheless, there follows, somewhat inconsistently, a passage from the *Annual Register* of 1824, when Dickens was only twelve years old, in which the word "dock" is used with its present day meaning. C. B. Mount, pointing out that Lamb is in error in using "bail-dock" in connection with Fox, suggests that that word also was hanging about the Old Bailey, and that it was here that Lamb became acquainted with it.

The suggestion is unnecessary because Lamb may have found it in the writings of Ellwood or of Penn, but Mount's conjecture as to the meaning of the word seems to be right. He quotes Ellwood (*Life*, under the year 1662) who, on being taken to the Old Bailey sessions says:





I was one of the last that was called, which gave me the advantage of hearing the pleas of the other prisoners and discovering the temper of the Court. As soon as I was called I stepped nimbly to the bar, and stood upon the stepping.

On his refusal to swear they said :

Take him away, and away I was taken and thrust into the bail-dock to my other friends who had been called before me.

It would seem from this that he had not previously been there. C. B. Mount suggests " that the ' bail-dock ' was very much the same as that which is now called the ' dock ' but with this difference, the floor was lower, making a sort of well with steps up to ' the bar ' and in the lower pen were huddled all sorts of ' malefactors,' each awaiting his trial." It is not easy to see how he arrives at this from the evidence which he sets forth, but, nevertheless, he seems to have made a good shot. In the account of the trial of Penn and Meade it is stated that when the Recorder was getting the worst of the argument he ordered the prisoners to be put out of the court into the bail-dock. It appears that though they could not distinctly hear the proceedings, they had some idea of what was going on, because, when the Recorder began to charge the jury, Penn " with a very raised voice (it being a considerable distance from the bench) spake," protesting against the charge being given in his absence. " The Recorder, being thus unexpectedly lashed for his extra-judicial procedure, said with an enraged smile, ' Why, ye are present, do ye hear? ' " The statements that they were put " out of the court " into the bail-dock, and that this was " a considerable distance from the bench," put us off the track. That the bail-dock was a hole lower than the bar we learn from other sources. In reply to Penn's account of the trial "*The People's Ancient and Just Liberties Asserted in the Trial of William Penn and William Mead*, Sir Samuel Starling, Lord Mayor of London, under the name of " S.S." wrote *An Answer to the Seditious and Scandalous Pamphlet entitled the Trial of W. Penn and W. Mead*, etc. In it he says :

Penn made such an uncivil noise that the Court could not give the jury the charge ; he was, therefore, put into the bail-dock which stands



even with the bar, and the prisoner might hear the charge there as well as a prisoner might hear at the bar; this, therefore, was a causeless exclamation.

To this Penn makes rejoinder in *Truth Rescued from Imposture*, etc :

If my noise was uncivil it was because it was legal. . . . The plain truth was this, that because I endeavoured to inform the jury of my case and to take off the asperity of some men's passions they turned me and my companion into the bail dock, which, though even with the bar, yet besides the main court, and so deeply impaled that we could not see the Court nor hear the charge; but upon information that the Recorder was charging the jury, *I stepped up* and my fellow prisoners after me, and exclaimed against the irregularity of such proceedings, and for this plain reproof, and but necessary demand of the English right of prisoners present at the giving of the charge, commanded us into the hole, a place so noisome and stinking that the Mayor would have thought it an unfit sty for his swine.

In the appendix to the account of the trial, the Recorder is reported as saying: "Take him away, take him away, and put him into the bail-dock or hole," and from this it might be inferred that the "hole" was the same as the bail-dock. Evidently, however, this was not the case, and Penn intended to say that the Recorder ordered him to be taken away to the bail-dock or to the hole as the case might be.

It is clear that although in the middle of the eighteenth century, the bail-dock may have been a small room taken from one of the corners of the court, in the time of Penn and Ellwood it was a room open at the top "even with the bar" but at a lower level, there being a flight of a few steps between the two.

A. NEAVE BRAYSHAW.

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1665. Conviction of Cecilia Grapes, of Tewin, widow, and Sarah Grapes, of the same, spinster, who, both being above the age of 16 years, did, on 26th Feb., assemble with 10 other unknown persons, in the house of Nicholas Lucas, in the borough of Hertford, and there practise religion contrary to the liturgy in use in the English church, Sent to prison until they pay a fine of one shilling.





## Life and Letters of Jean de Marsillac

Concluded from page 22

AS stated at the conclusion of the previous portion of these notes on John de Marsillac's life and work, the last visit to England took place late in 1792. According to a letter written in 1815 (to be given later *in extenso*) he was "rappelé à Paris par le ministre et nommé premier medecin des hopitaux de France"; hence we must think of him occupied for a time in medical work, perhaps to the exclusion of visits to the South.

For the next period of the life of John de Marsillac we must pass across the Atlantic and find him among Friends in and near Philadelphia. The exact date when he quitted Europe is not known, but he left for the New World amid the kindly feelings of many Friends. Rebecca Jones wrote of him in Twelfth Month, 1785, that "though he has been a warrior he appears to be a solid, sincere-hearted, thinking man." English Friends were "pleased with his company and society"—"whom we love in the Truth" (vol. xv. p. 51), 1785, and early next year James Phillips wrote of him as "a sensible and very agreeable man . . . while here seemed to have nothing in view but the object of his mission (*ibid.* p. 52). Friends were prepared to lend him money (*ibid.* p. 89). The Minister of the Interior wrote from Paris in December, 1792:

Jean Marcillac français et medecin dont la vie a été consacré à l'étude et aux voyages propres à donner à un homme avide d'être utile à ses semblables les connaissances analogues à ses vues (*ibid.* vol. vii. p. 155).

Richard Cockin reported that the Y.M. of 1789 "readily agreed" to admit him to the sittings (*Diaries*) and John Grubb reported on the same Y.M.: "He appeared to be a sensible agreeable man, but spoke very bad English" (*British Friend*, 1904, p. 251, reading 1789 for 1798). Richard Shackleton, in 1786, wrote:



I had a letter lately from William Matthews from London. He seems to think well of the person who came over to London, from the people who seem to be under some degree of conviction in France (*Memoirs*, 1849, p. 183).

In the *Gentleman's Magazine*, 1786, appeared this:

A Count of Marsillac, who is one of the heads of the Society has been in London to pay his friends a visit and is returned highly pleased with his reception.

A writer in *The Friend* (Phila.), for 3mo. 13, 1830, suggested:

The excesses of the Revolution soon drove him from his native country, and he turned his steps towards that land the tidings from which had first awakened serious reflections in his mind.

The first glimpse we have obtained of his presence in the Eastern States is provided by Elizabeth Drinker, who, in her *Journal*, stated briefly, under date September 16, 1795: "John de Marsillac here at tea." Shortly afterwards we find him at the Y.M. in Philadelphia.

When John de Marsillac, the Frenchman, was admitted to attend the Yearly Meeting in Philadelphia in 1795, Samuel Emlen several times acted as interpreter, in his public communications (*Memoirs of Samuel Emlen*, in *Comly's Miscellany*, 1839, vol. xii. p. 190).

John Smith, of Burlington, N.J., wrote to his wife (original letter in possession of A. M. Gummere):

Philada 9<sup>th</sup> mo. 30<sup>th</sup>, 1795.

I spent part of last evening with J. Marsillac who attends the several sittings of our meeting, he says, with great comfort and satisfaction.

The date of Marsillac's application for membership and reception into the Society has for long been uncertain. In *Quaker Biographies*, Phila. 1909, vol. iii. p. 182, we are told:

In 1798 [should be an earlier date] John de Marsillac came to this country. He soon began to attend Friends' meetings, became plain in dress, and asked to be received into membership.

By the kindness of William T. Elkington, custodian of records of Philadelphia Y.M. (Arch Street), we can now supply official information:

At a Preparative Meeting held the 24<sup>th</sup> of the 12<sup>th</sup> month, 1795:

John Marsillac hath requested to be admitted into Membership with us, and a favorable account being given respecting him, his said request is agreed to be communicated to our next Monthly Meeting. James Pemberton, James Cresson, William Wilson, Arthur Howell and Owen Biddle are desired to visit him.





29th of First Month, 1796.

From an account given concerning John de Marsillac it appears that many years since he became convinced of our peaceable principles and was brought into a degree of suffering for his adherence thereto, that he is united with a number of his Countrymen residing in Languedoc where they hold Meetings for Divine Worship after our manner, and that about ten years since at the desire of his Brethren in France he made a visit to Friends in London from whom an Epistle from them to his Brethren in France was produced and read mentioning this Friend and their satisfaction in having his Company. Many Friends in this country being acquainted with those and other Circumstances concerning him, readily encouraged his attending our last Yearly Meeting as a person convinced of our principle and in Christian fellowship. Whereupon this meeting taking the subject into solid consideration unites in Judgment that it will be right to comply with his request, and that he should be acknowledged as a member. The Committee who visited him are desired to inform him of this conclusion.

The following is a reference to Marsillac in connection with the Y.M. of 1796: "Jacob Lindley,<sup>24</sup> Samuel Smith,<sup>25</sup> and John de Marsillac appeared zealous in behalf of this cause," of a mulatto woman who requested membership (Comly, *Misc.* x. 273). An undated letter, in the possession of Amelia Mott Gummere, of Haverford, Pa., written by Susan Emlen (wife of Samuel Emlen, jr., and daughter of William Dillwyn), to her aunt, Gulielma Smith, at Greenhill, Burlington, N.J., stated:

Robert said that one thing which occasioned the increase of business was a proposal of J. de Marsillac that some steps be taken towards civilizing the Indians, teaching them the useful arts, and supplying them with tools, &c., which Friends had taken up and considered.

While in the States, Marsillac appears to have risen to some prominence in his profession. He is mentioned in various letters about 1796.

Ann Cox, wife of John Cox, of Oxmead, Burlington, N.J. to Susan Emlen, from Oxmead, 3mo. 6. 1796:

If our friend J. Marsillac inclines to leave the city [Philadelphia], which I heard was the case, I think there's a good opportunity for a physician in Burlington, as Doct<sup>r</sup> Mc Ilvaine is mostly laid by with the gout.

<sup>24</sup> For Jacob Lindley (1744-1814), see vol. xiii. 66; etc.

<sup>25</sup> Samuel Smith (1737-1817) of Philadelphia was a prominent Friend and Minister. He visited Europe 1800-1801. He appears frequently in the *Memorials of Rebecca Jones* and the writings of other Friends of the same period. Memoirs in Comly's *Misc.*, vol. ix.





The same to the same, 11mo. 6. 1796 :

As to submitting the recipe to J. Marsillac I don't know what to say. If thee thinks the pills were of use and could tell him so, It might do : but these great Folks have such an enmity to every thing that looks like *quacking* that I think it would only, perhaps, create a smile.

The same to the same, undated :

As to bleeding I am very doubtful of the propriety of it in thy case, and wish before thee concludes upon it, thee would consult J. Marsillac or some other Person of experience.

From Philadelphia, 14 xi. 1796, Marsillac wrote to James Phillips (original, in French, in D.). He acknowledged a letter received *per* David Bacon<sup>26</sup> and regretted his own long silence. There are numerous references to his much-beloved English Friends, and he encouraged the idea of a visit to America by some of them. The letter was delivered for transit "a notre jeune ami Fotherghill dont la compagnie nous a été tres agréable dans cette ville."

In the will of Robert Grubb, dated xii. 1796 (copy in D.), is the following paragraph :

I desire that my accounts in America with John Marsillac also with . . . be looked upon and considered as settled.

In the spring of 1797, David Sands was at Nismes in the South of France and paid a visit to "the mother of John de Marselac, who is now in America" (*Journal*, 1848, p. 147).

Here is a curious allusion :

A Frenchman—Marsillac—who, nearly 100 years ago, regardless of his silk stockings, plunged into the swamps for their floral treasures (Mrs. Marian L. Owen—"Catalogue of Nantucket Plants." From Lithgow's *History of Nantucket*, p. 245.)

Marsillac signed the wedding certificate of Samuel Rickey and Mary Cresson, at Philadelphia, 5 xi. 1795 (certificate in possession of A. M. Gummere).

A further reference to Marsillac in the *Journal* of Elizabeth Drinker gives an account of a serious accident which befel him.

<sup>26</sup> David Bacon was an Elder of Philadelphia Y.M. He is described by Rebecca Jones as "an upright pillar—sound and steady." He accompanied Nicholas Waln to Europe in 1795, and acted as *compagnon de voyage* to various other Ministers. Robert Sutcliffe, British traveller, wrote of him, 8 mo. 16, 1804 : "He was a man highly esteemed in the circle of his acquaintance ; and, being of a sweet disposition, had great place among young friends, when his advice was wanted." (*Travels*, 1811.)



1797.

May 4.—We were informed by neighbor Waln of a most melancholy accident that occurred about six o'clock this evening. John de Marsillac and Molly Gray, widow, sister to John Elliott, were coming into town in a Chaise, by some accident one of the shafts broke and frightened the horse, who set to running. M. Gray jumped out and struck her head against a post, near Callowhill street, with such force as to occasion the blood to flow in great quantity. She was taken up and carried into a house near the place where the accident happened, and died immediately. Poor John was put to bed there; his cry was, Take care of Molly. 'Tis said he is deranged—whether by any hurt he has received, or by the fright, we have not heard.

May 5. John de Marsillac continues lightheaded and flighty.

May 6. J. de Marsillac to be taken this forenoon on a bed in a carriage to his lodgings at John Elliott's.

Nothing to which the readers of these fragmentary records have so far been introduced can, we think, give the impression of the character of John de Marsillac other than that of an upright, well-meaning man and we wish we could have confirmed this by later statements. But we have to account for a sad lapse and a denial of the faith he once preached and exemplified.

It has been said (*Quaker Biographies*, Phila., 1909, vol. iii., p. 182) in an account of Arthur Howell,<sup>27</sup> a Philadelphia Friend:

On the Monthly Meeting day that John de Marsalac was received as a member Arthur Howell said to a nephew [Isaac Howell]: "I have been to Monthly Meeting today & have heard John De Marsalac received, and now, Israel, mark my word; he will turn out a rascal."

Much has been built upon this saying of Arthur Howell, but we do not think it implies that Marsillac was then aught but sincere, only that Arthur Howell had some insight into his future. Those who incline to the belief that he was "in the service of Napoleon, sent to America to spy out things of interest to the French" can have but little opinion of the ability of English and American Friends of this period to read character.

<sup>27</sup> Arthur Howell (1748-1816) has been named "the Quaker Seer," so often was he able accurately to read the future. Stories told of him in this connection would fill a volume. He was a leather merchant of Philadelphia.

It will be noticed that Arthur Howell was one of the Friends appointed to visit J. de Marsillac on his application for membership in 1795. He also signed his certificate of removal back to France in 1798.





Nevertheless, the view taken in *Quaker Biographies* has been largely held. A writer in *The Friend* (Phila.), of 7mo. 1. 1905, stated :

It was supposed by many that he was an emissary of Napoleon and that he used the plain dress and affiliated with Friends, to ward off suspicion while he was attaining the information he was sent for.

On the other hand it has been asserted that his conviction was real, and that a sudden change in his views took place on his leaving America.

A writer in *The Friend* (Phila.), of 3mo. 13, 1830, urged this :

Although he departed from the faith which he had once professed, there is no reason to suspect the sincerity of his first conviction or to suppose that his purpose in visiting America was other than honest. He obtained leave to return home after the fury of the political storm had nearly spent itself and he threw off at the same time the garb and the profession of a Friend.

We hazard the suggestion that the accident above referred to had much to do with his mental condition and that for some months prior to his departure his mind had become partially unbalanced. This receives some support from the fact that we have not discovered any reference to him from May, 1797—the date of the accident—till shortly before he sailed.

It is true that the certificate given him on his return to France does not hint at any mental trouble, but we think that such, though it may have been only spasmodic, would, in some measure, explain his subsequent action.

Here is the official certificate of removal :

At a Meeting of Ministers and Elders held on the 27th of 4th Month, 1798 :

Our beloved Friend John Marsillac informed the meeting that he had a prospect of returning to his family in France and requesting our Certificate to the Monthly Meeting of Friends at Congenies in the South of that nation. The following Friends are desired to confer with him thereon, and if way opens prepare an Essay. Viz. : James Pemberton, James Cresson, David Bacon, Samuel Clark and Jonathan Willis.

To the Monthly Meeting at Congenies in Languedoc, and our Friends and Brethren elsewhere in France.

Dear Friends :

Our esteemed Friend, John Marsillac who has resided in this city near three years past, apprehending it proper to return to his Family and relatives in his native Country, has requested our Consideration of his



proposal, and advice thereon, which after due deliberation we concur with, and acquaint you that his conduct and conversation among us having been circumspect entitles him to the love and regard of his Brethren here, and his public exhortations in our religious Meetings as a Minister have, we believe, proceeded from an honest concern to discharge his duty, and to promote the religious improvement and benefit of others.

Finding also that his temporal affairs are reputably accommodated here—we recommend him to your Christian esteem, and commit him to Divine protection, with desires for his continued stability and advancement in the knowledge of the Truth and his preservation.

We salute you with brotherly affection, and are

Your Friends and Brethren

Signed in and on behalf of the Monthly Meeting of Friends of Philadelphia, held by adjournment the 3rd of the Fifth Month, 1798.

John Pemberton	Benjamin Horner	Thomas Rogers
David Bacon	Benjamin James	Jn'o Lynn
Nicolas Waln	Reay King	John Cresson
James Cresson	Isaac Paxson	Joseph Parrish
John Parrish	Hozekiah Williams	John A. Cresson
Aquilla Jones	Benjamin Johnson	Eden Haydock
Richard Jones	Jonathan Willis	James Rowland
Samuel Clark	Joseph B. Smith	Thomas Moore
Arthur Howell	Joseph Budd	John Maulson
John Elliott	Joseph Dilworth	John Elliott, junr.
Thomas Harrison	Samuel Sansom	Joseph Wright
Jacob Shoemaker	Ellis Yarnall	Gabriel Parris
Charles Stow	Elijah Waring	Arthur Donaldson
		Benj'n Kite

Elizabeth Drinker recorded :

1798. June 1. John de Marsillac came to bid us farewell. He expects to sail for France in a day or two.

The story generally told (see *The Friend* (Phila.), 1905, p. 406, repeated in *Quaker Biographies*, iii.) is that as soon as the ship passed the Breakwater, Marsillac threw off his plain coat, and taking up a fiddle began to play, singing : "I'm done with the Quakers, I'm done with the Quakers," but when the tellers of the story have been asked for authority they have been unable to produce any.

By a fortunate discovery of that excellent Quaker historian, Amelia Mott Gummere, we are put into possession, for the first time, of *facts*.

In a book of letters of Rebecca Jones and Leonard Snowdon, owned by J. Snowdon Rhoads, of Germantown, is a letter from L. Snowdon to R. Jones, while she was





at Edgeley, with Katharine Howell, during the yellow fever epidemic.

Phila., 1st day evening, 10 mo. 21, 1798.

. . . Stephen Grollet has just been in here. He is much afflicted with the report prevailing respecting his countryman, J. M. Expect thou hast heard of it. Stephen believes it is a great deal of it True. It is cause of Sorrow. I hope the man was not a Deceiver: others have fallen—it is best to leave it—but as I have said so much, if thou hast not heard what the reports are, it may be as well to inform thee. The information comes from the Captain of the Ship he went over in and from some others aboard, that soon after he got to sea, he laid aside the *Friend*, & joined the rest of the Company in fiddling (in which he is said to excell) & dancing &c. & when he landed he got Fashionable Clothing, his hair que'd and Powdered, &c.

This is what is said and appears to be generally believed by those who have taken some pains to make enquiries. I should not have wrote thus much, but know it will not get into improper hands.<sup>28</sup> Poor Stephen is bowed down under it—is about writing to France;—to J. M. himself first,—then to some others if it should prove true.

It remains for us to present what data we have collected respecting the remainder of the life of De Marsillac, and this letter from him, dated from Paris, is our main source of information. It will be noticed that he uses the expression "*your Society*" and writes of the tender feelings he retains towards his friends in England "despite the excessive rigor of the judgement of American Friends at the time of my return to France."

Paris le 17 Sept<sup>bre</sup> 1815 9<sup>me</sup> mois.

Tres Estimable et Respectable Ami

James Phillips

Puisque la Divine Providence dans sa miséricordieuse Bonté nous permet encore une fois de tourner nos Regards affectueux sur la belle Angleterre, Permets moi cher et ancien ami de te demander de tes Nouvelles, de celles de ta famille mais encore particulièrement de celles de nos dignes et respectables amis John Elliott in Bartholomew close= Georges Dillwyn=Adey Bellamy= Joseph Bevan Chimist et tant d'autres Membres de votre Estimable Société qui jadis m'honoroient de leur amitié et qui peut être aujourd'hui m'ont entièrement Oublié; je te prie instamment de les assurer que les tems, la distance, les revolutions &c &c n'ont pas diminué la haute Estime et le tendre attachement que je leur avois consacré malgré la rigueur excessive du jugement des amis d'amerique a l'Epoque de mon retour en france—Dieu seul me jugera devant vous l'Erreur ne peut le Séduire les moindres replis du cœur lui sont connus.

<sup>28</sup> Has it?





J'ai fait du bien j'ai fait du mal mais jamais avec intention de mal faire, et j'ai presque toujours cherché a reparer mes torts : nul homme n'est sans deffaut.

J'ai souvent écrit pensé et parlé de votre société avec tout le Respect qu'on doit a la pureté de vos Principes et a la sublime morale que vous Professer ; aujourd'hui que je suis retiré du monde que vings et cinq ans ont amorti et calmé les intrigues et dissipé les Envieux qui ont cherché a me nuire ; je ne sens aucun pesant fardeau sur mon ame dont je croye avoir a rendre compte ; et j'Espere descendre au tombeau dans l'avenir avec la douce résignation d'un mortel qui va rendre compte de sa conduite a son Créateur :

Je n'ose te l'assurer positivement, mais mon cher James je conserve la douce Esperance avant de mourir d'offrir a nos dignes et vertueux amis de Londres les preuves de ce que j'avance.

Estimable Ami Je te prie de me rendre un petit service qui ne te coûtera que quelques paroles et quelques minutes d'Ecriture.

Voici ce que c'est.

Lors de mon dernier voyage en Angleterre qui eut lieu je crois vers le dixieme mois de l'an 1792, rappelé a Paris par le ministre et nommé premier medecin des hopitaux de France, je déposai a Londres in Poultry street une caisse contenant des instrumens et des papiers de famille que je voulois mettre a l'abri du feu et de la guerre qui ravageoit ma patrie ; je logeois alors chez un de vos freres, excellent et digne homme (j'ai oublié son nom qui je crois est françois d'origine ; il étoit alors vocuf marchand de Diamans ou Gold= Jeweller=il demouroit en Poultry, il étoit alors 1792 disposé a se marier avec une jeune et excellente Personne qui prenoit un très grand soin de sa petite famille et qui par ses conversations Chrétiennes et édifiantes annonçoit un cœur entièrement dévoué au ministere Evangelique.

Je te supplie mon cher James de lui demander (a cet ami) si ma caisse cy dessus est encore chez luy ; elle ne contient que quelques Instrumens et des Papiers tres utiles a ma famille ; voulant les mettre a l'abri des horreurs d'une aussi terrible revolution ; je crus (en 1792) avec raison ne pouvoir la confier et déposer avec seureté et confiance que dans la maison d'un des membres de ta respectable Société et depuis lors la guerre ou les voyages mont Empeché de toi Ecrire :

Aujourd'hui il nous Seroit important de Savoir positivement si elle est encore chez lui ; fais moi l'amitié de m'en instruire le plus promptement possible et peut etre alors je viendrai la retirer moi meme.

Adresse moi ta Reponse a Marsillac Lecointe ex Médecin en chef aux hospitaux francais Rue des Mauvaises Paroles No. 12 a Paris

MARSILLAC LECOINTE

Med<sup>n</sup> en Chef

Fare thee well dear & amiable James Remember me to the Friends, my Spirit is with you through the Watches of the Night.

It is clear that Marsillac must have found his mental balance once more (supposing that he lost it during the few last months of his American sojourn), as he appears



to have occupied important posts in his native land. The writer in *The Friend*, of 3mo. 13, 1830, before quoted, tells us that

he devoted himself in Paris to the practice of his profession and obtained under Napoleon a situation in one of the French hospitals, which it is believed he still occupies.

Enquiries in Paris having proved unavailing, we must here leave the subject and await any further light from any quarter which would enable us more fully to reconstruct the life of an interesting personage.

Thanks are tendered to Amelia Mott Gummere, Allen C. Thomas, William T. Elkinton, and others, who have given valuable help in the preparation of these notes.

NORMAN PENNEY

## Meeting Records

### AT DEVONSHIRE HOUSE, LONDON

Swarthmore Monthly Meeting	..	..	1668-1674
Do.	do.	..	1691-1715
Do.	do.	..	1715-1762
Do.	do.	..	1762-1789
Do.	Women	..	1671-1700
Do.	do.	..	1700-1717
Do.	do.	..	1731-1771
Do.	do.	..	1771-1793
Do.	Preparative Meeting	..	1722 $\frac{1}{3}$ -1756
Do.	Women	..	1712-1747
Hawkshead (Colthouse) Preparative Meeting			1699-1730
Do.	do.	..	1730-1787
Do.	Women	..	1707-1759
Height Preparative Meeting	..	..	1725-1746
Do.	do.	..	1746-1772
Do.	do.	..	1773-1797





## Presentations in Episcopal Visitations 1662-1679

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*Continued from vol. xv. page 68*

### DURHAM

WOLSINGHAM. 1662. Nov. 4. Johem Andrew et eius ux, Janā Trotter, Margaretā ux Gulielmi Fleeming—for Quakers.

STANHOPE. ("Stanhopp"). 1662. Nov. 4. Gulielmū Emrson et eius familiā, Cuthb̄tum Hendrson, Annā Henderson, Johem Robinson et Mariā eius ux—Quakers.

1665. Johem Robinson—for a Quaker.

SEDGFIELD. 1665. Radulphum Smith et Rachaelem eius ux, Johem Rawling et Elizabetham eius ux, et Patricium Wallowes—for Quakers.

Nichūm Frevile, Thomā Auston et Robertū Johnson—for working with Ralph Smith an excommunicate pson.

Johem Hodgson—for suffering one of his serv̄s to beare whins on the King's birthday.

Reginaldum Hutchinson—for a non-communicant.

Johem Lambe—for not uncovering his head when he comes into Church.

App. 29 Sept. 1665. fassus et dimittitur.

Radūm Buckler—for working with Ralph Smith, who was excommunicate 2 yeares agoe as a quaker.

Martinū Hickson et Johem Smith—for working w<sup>th</sup> Ralph Smith a quaker and excommunicate pson.

GRINDON. 1665. Elizabetham Walker—for a Quaker.

RED MARSHALL ("Reed Marshall"). 1662. Nov. 4. Gulielmū Foster et eius ux, Henricū Emmson et eius ux, & Mattheū Allenson & eius ux—for Quakers. ex<sup>d</sup>. 16 Mar: 1662 (1663).

Gulielmū Foster et Mattheū Allanson—for not baptizing their children. quo die ex.



1665. Gulielmū Forster et Annā eius ux, Nichum Emmerson et Elizabethā eius ux et Margaretam Allanson—for Quakers, being excommunicate.

Gulielmū Easonson, — Todd, geñ. et eius ux, — Morpeth, geñ. et Margaretam eius ux—for quakers & y<sup>e</sup> 2 last excommunicate.

Gulielmū Forster—for a quaker and interring & suffering to be interred children & other people in his yard.

STANTON (Steiniton). 1665. Thomā Story et Janā eius ux—for quakers.

Jacobū Earle—for a Sectarist.

Willmum Horton et Janā eius ux, Aliciā Earle, Thomam Allinson et Franciscam eius ux, Robertum Simpson, Richardum Simpson, Johem Jackson, Radūm Forster, Johem Welfoote, Ellenorā Nicholson, Janā Nicholson, Annā Taylor, Janā Hopper et Georgiū Sweeting—for noncoficans.<sup>1</sup>

G. LYON TURNER.

(To be continued)


## "Bristol Royal Infirmary"

By the kindness of John Henry Lloyd and Francis C. Clayton, the Reference Library has received a copy of *A History of the Bristol Royal Infirmary*, by G. Munro Smith, M.D., 1917, 523 pages, and they have enclosed a list of the frequent references to Friends to be found in this handsome volume. Several of the first managers were Friends. John Andrews, a Friend, was elected Treasurer in 1738-9, and was followed in the office by seven other Friends—Richard Champion, Nehemiah Champion, Richard Champion, Abraham Richard Hawkesworth, Richard Champion, Joseph Harford, and Edward Ash (pp. 47, 481). Other Friends mentioned include Till Adams, Richard Reynolds, Joseph Metford, Joseph Sturge, Thomas Pole, various members of the Fry, Prichard and Wedmore families, and Edward Long Fox, sr. and jr.

<sup>1</sup> It must not be concluded that all the above were Friends.



## American Notes

ILLIAM CAMERON SPROUL, Governor of Pennsylvania, is a member of Race Street Meeting, Philadelphia, and graduate of Swarthmore College, of the class of 1891. He is the first Quaker governor since the time of the withdrawal of Friends from politics.

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A. Mitchell Palmer, the newly-appointed U.S. Attorney General, was elected to Congress in 1908, since which time he has held various public offices. He declined to accept President Wilson's appointment as judge of U.S. Court of Claims, and likewise refused the War Portfolio in Wilson's first Cabinet, because of being a Quaker. He has recently been alien property custodian of \$700,000,000 worth of property. He is forty-seven years old and was graduated from Swarthmore in 1891. He has been called the handsomest man who ever sat in Congress.

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"A Thin Day," in *The Atlantic Monthly* for July, 1918, Claudia Cranston tells us is a true story and "grandfather" is a Quaker.

"Having no preachers in his Church, and so being unable to shuffle off the responsibility of being high and pure of thought on to the shoulders of someone paid for that purpose, grandfather has undertaken the task himself. It is very simple, he says, and I dare say myself that if all Churches distributed responsibility of being good among the laymen, and made each member feel that at any moment the Spirit of the Lord might demand of them that they stand up and give an account of their own souls, instead of leaving it to the curate or his assistant, it would sharpen the spiritual senses of us all."

In answer to the editor the writer says:

"All Quakers know each other; on Sunday they still go home with each other to dinner after Meeting, and it was a few Sundays ago that the story 'A Thin Day' was recounted at our house, having been told in Meeting that morning at the old Gramercy Park Meeting House [New York City], so in essentials the story is quite true."





The leading article in *The Atlantic Monthly* for March, 1919, "Commonplaces in Buzuluk," is by Dr. John Rickman, of Dorking, England.

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John Wethered Bell, of "The Manor," Hudson, N.Y., son of James C. and Harriet (Thomas) Bell, and grandson of Philip E. Thomas, died Second Month 21, 1919, in his 72nd year.

The Manor (The Livingston Manor) is one of the historic homes on the Hudson. It was built in the form of a double Greek cross, with a surrounding marble terrace and marble balustrade. It is described in *Rutledge*, a novel by Miriam Coles Harris.

On the walls of the Bell homestead hung the framed messages first sent over the Morse telegraph wires from Washington to Baltimore—the words "What hath God wrought," and the first real message: "Mrs. Madison sends her love to Mrs. Wethered," i.e., Mary Thomas Wethered, daughter of Philip E. Thomas, and wife of John Wethered, their M.C. from Baltimore. The Wethereds had no children.

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Dr. James Tyson, one of Philadelphia's best known physicians, died Feb. 21st, 1919, aged 77 years.

Dr. Tyson was one of the oldest professors at the University of Pennsylvania, having been connected with that institution since 1868, five years after his graduation there. In 1874, he was appointed lecturer on pathological anatomy and histology. From 1877-1888 he was secretary of the faculty of medicine. From 1888-1892 he was dean. He was a manager of the University Hospital, and closely associated with the management of the Rush Hospital for Consumptives and one of its incorporators. He was a prolific medical writer, was assistant editor of the *Philadelphia Medical Times*, prominent in many Medical Societies, and, at the organisation of the Pennsylvania Society for Prevention of Tuberculosis in 1910, was chosen its president.

ELIA KENT BARNARD

*West Grove, Pa.*

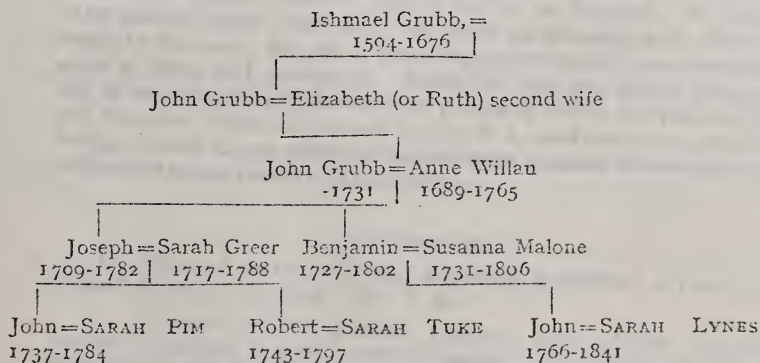
\* See *Dorothy Payne, Quakeress*, by Elia K. Barnard, 1909, p. 122.



## The Three Sarah Grubbs of Clonmel

**J**. ERNEST GRUBB sends us information which will be of assistance in distinguishing between these three Friends, all well known in Quaker history. They were all named Sarah Grubb; they all lived at Clonmel, Ireland; they were all married; they were all Ministers; and for eight years as married women they were contemporary. (Two of them were contemporary for twenty-nine years.)

1. Sarah Grubb, *née* PIM (1746-1832), was wife of John Grubb of Anner Mills, near Clonmel, mill-owner.
  2. Sarah Grubb, *née* TUKE (1756-1790), was wife of Robert Grubb of Suir Island, Clonmel. Died at Cork.
  3. Sarah Grubb, *née* LYNES (1773-1842), was wife of John Grubb, of Clonmel, Bury St. Edmunds, Chelmsford, Stoke Newington, Lexden, Sudbury (where she died and her remains were buried).
1. was known as Sarah Grubb of Anner Mills or Sarah Grubb (John).
  2. was known as Sarah Grubb (Robert) or Sarah R. Grubb.
  3. was known as Sarah Grubb (John) and familiarly before marriage as Sally Lynes, later as Sally John. To her husband she was always Sally.
1. had five children, all daughters.
  2. had no children.
  3. had four children, two sons and two daughters.



Joseph Grubb and Sarah Greer had twelve children. He was a prosperous miller, living at Anner Mills. They appear to have been helpful members of their Meeting. Sarah Greer was only child, by his first wife, of James Greer (1690- ) and his wife Ann Henderson. They lived near Luggan. James Greer was great grandson of Sir Henry Greer (created Lord Greer in 1572) of Leiggs, Scotland, whose son Henry, grandfather of James,





moved to Ireland and united with William Edmondson in the Meeting at Lurgan. Lord Greer was eighteenth in descent from Sir Henry Greer 1096- ), the first to take the surname of Greer, who married Julianna, daughter of Sir Robert Maxwell and lived in Aberdeenshire.

John Grubb and SARAH (PIM) lived at Anner Mills, where he succeeded to his father's business. His early death put the responsibility upon his wife of a large business—Sarah Grubb and Co., millers—until John Barclay Clibborn who married her eldest daughter, Elizabeth, was able to take it up. The Clibborns had fifteen children. Sarah Pim was the eldest of fifteen children; her father and mother were John Pim (Joshua) and Sarah Clibborn. John Grubb and Sarah Pim were married in London in 1778, her parents having removed thither from Dublin in 1771.

Robert Grubb and SARAH (TUCE) travelled much together in the ministry. They founded Suir Island School for girls. The trust is now administered by J. E. Grubb, under Court of Chancery.

Benjamin Grubb, brother of Joseph and uncle of John and Robert, was a tall, well-made man, pious and helpful in his Meeting and to his friends and others—a successful provision merchant and grocer. His wife, Susanna Malone, came of a good stock of country Friends in the Co. Carlow. Her grandfather, Thomas Hutton, was a leading Friend at Killeagh near Old Castle. He had a daughter, Susanna, who married James Malone and Susanna, who married Benjamin Grubb, was their daughter. They had ten other children; five children married and founded Quaker families—Malones, Taylors, Grubbs, Dudleys, Fayles, Fennells, Roberts.

John Grubb, who married SARAH (LYNES), was the eldest son of Benjamin Grubb and his wife, Susanna, *née* Malone. He was tall and spare. With his younger brother, Joseph, he continued his father's business and extended it actively, until in 1818 he moved to England. He was loath to go and his letters, 1818-1841, show how his thoughts were often home-wards at Clonmel. He was a Minister, of few words, very reverent and quiet in spirit and demeanour. Sarah, his wife was highly humorous, a side of her character not shown in her journal or letters, but inherited by her son Jonathan, father of Edward Grubb, M.A., and four other children, all living. Sarah Lynes went to Clonmel from England as caretaker of the children of Sarah Grubb of Anner Mills.

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3. *A Selection from the Letters of Sarah Grubb (formerly Lynes)*, 1848 and 1864. *A Brief Account of Sarah Grubb*, Phila., 1863. *Biographical Catalogue of London Friends' Institute*, 1888. *Testimony of Munster Q.M.* 1843. *Annual Monitor*, 1844. *Jnl. F.H.S.*, vols. xiv., xv. MSS. in D. *London Yearly Meeting during 250 Years*, 1919.



## Isaac Blackbeard and his "Book of Three Leaves," 1783

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**O**F Isaac Blackbeard (1712-1788), of Whitby, little is known, but that little (according to the Preparative Meeting records) is good. He appears to have been trusted by both parties in Whitby Meeting, and also at Scarborough, during the armed vessel controversy towards the end of the eighteenth century, and acted as a go-between. For many years he was an Elder, perhaps one of the first to be appointed. His trade was that of a barber and his shop was in Church Street, near the Market Cross.

In 1743, Blackbeard married Lucy Kirk (c. 1710-1786). They had four sons—Jacob (1744-1745), Jacob (1745/6- ), Abraham (1748-1752), and John (1751-1753). Isaac's brother, Michael, was clerk of the parish church for forty years—a longer period than any other occupier of the position.

This information, worked out by Joseph T. Sewell, of Whitby, adds greatly to our hitherto scanty knowledge of this interesting person. Joseph Smith's *Catalogue* reference to him runs :

Query, whether a Friend ? He is supposed to have been a reader of *Jacob Behmen's Works*. Perhaps a simple, well-meaning individual, though under the name of a Quaker [!]

This was taken from a statement, written by Morris Birkbeck, early in the nineteenth century, on the copy of Blackbeard's tract in D. :

Not with approbation of Friends, by a simple, perhaps well-meaning, Behmenite, though under the name of a Quaker.

The pamphlet by which, principally, Blackbeard is known, is entitled *Man's Own Book of Three Leaves*, by Isaac Blackbeard. Whitby: printed by C[aleb] Webster on the Crag. M,DCC,LXXXIII. M. Birkbeck has pencilled at the head: "of Robert Webster, Whitby"





(presumably the donor of the tract). It consists of twenty-eight octavo pages. The opening paragraph is this :

There is nothing more profitable for man in his toilsome travel and pilgrimage through this vale of misery, of crosses, tribulations and various exercises, than to seek and find himself, and understand and know that he is not at home in this outward life ; therefore, it is of absolute necessity to learn to read in his own book, the book of all books, which man himself is.

Then follows :

This book contains three leaves, which are the mystery of the three worlds one in another.

The first is the dark world, which is called Hell, or the kingdom of wrath and fierceness manifested and known in the fall of the creature, which before was secret and hidden as the night is hidden in the day.

The second is the light world or the kingdom of Heaven, in which all the intelligent creatures were created by God, the only good, for a purpose of his own glory, and their everlasting happiness.

The third is the outward, visible world, wherein we now live, which is only a shadowy representation of the two inward worlds of darkness and of light, good and evil, a mixture of both in and without man, who is the highest and noblest part of the outward creation, consisting in animals, vegetables and minerals, in their wonderful varieties and different qualities, as is found out and seen by the wise and expert searchers in nature, plainly and manifestly declaring the glory of God, and is the contents of whatever has been written or preached by man since the fall to this present time, and will be to the end of this transitory world.

A curious sub-division of this treatise is that of " each leaf of man's book " into four chapters. Much is said of the Garden of Eden and man's fall. The author says in his concluding paragraph :

Thus man will be judged out of his own book, and what is written therein, or what principle is found predominant in him, there is his home, and that in its eternity ; for the eternal fire will make a just and equal SEPARATION. . . The right hand is the principle of LIGHT, LIFE and LOVE ; the left hand is the principle of DARKNESS, DEATH and WRATH.

Joseph T. Sewell has made an abstract of this tract ; of which Rufus M. Jones writes :

I have read the MS with great interest indeed. It is every way a valuable document. It is perfectly evident to my mind that this good Friend has been reading Jacob Boehme. The whole structure of his thought seems to me to be built on Boehme's view of the Light and the Dark in the world.





## Friends and Current Literature

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Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

EDWARD GRUBB has brought together several papers he has read on various occasions "in such a way as to form a more or less consecutive exposition of Christian belief in relation to some of the questions that still perplex sincere enquirers." His book is entitled *The Religion of Experience* (London: Swarthmore Press, 7½ by 5, pp. 202. 5s. net).

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We welcome a new school magazine, *The Ackworthian*, dated April, editor, Raymond F. Dyson. There is no address given, and no price, so perhaps it is intended for private circulation only.

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The articles on Ohio Y.M., which appeared in "The Friend" (Phila.), recently, have been issued in a pamphlet of 50 pages, under the title *Notes on the Early History of Ohio Yearly Meeting*, to be obtained from the compiler, Watson W. Dewees, 119 S. Fourth Street, Philadelphia, Pa. This is a useful account of the movement of Friends to the westward toward the end of the eighteenth century, of their early experiences in their new homes and of the establishment of Friends' Discipline and education west of the Alleghanies and beyond the Ohio river.

With respect to education in the "subscription schools" we read (page 33):

"A parent might feel able to subscribe and pay for two children for the term. There were, let us say, five children of school age in the family. It required a nice discernment to decide which two children should occupy the coveted seats and for how long, and to divide the time among the five with due regard to the best interests of all."

Chapter VI. gives a brief history of the rise and fall of Mount Pleasant Boarding School (1837—1875).

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Amateurs who are frequently ordering printing would do well to study *Printing for Business, a Manual of Printing Practice in non-technical Idiom*, by Joseph Thorp, printing consultant to W. H. Smith & Son (London: Hogg, 9 by 6, pp. xii. + 180, 7s. 6d net). A copy may be seen in the Reference Library at Devonshire House.

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The distinction between the Puritan Fathers of Massachusetts Bay and the Pilgrim Fathers of New Plymouth, which is frequently forgotten, has been revived in *The Church Times* of 4th July by a letter pointing out



an error previously printed in this paper—"confounding the Pilgrim Fathers with the Pilgrims of Massachusetts. Acts of intolerance and cruelty are imputed to the former in which they have no participation." See a valuable article by A. C. Thomas in *THE JOURNAL*, vol. xiii., p. 37 and contrast "Quakers in the American Colonies," by R. M. Jones, p. 61n.

The Yorkshire 1905 Committee (Secretary, 30, Leadhall Lane, Harrogate) has recently issued a chapter from "Quaker Saints"—*Fierce Feathers*, with illustration, price 6d., and a new selection of *Whittier's Poems*, with introduction by Dr. R. M. Jones, price 4d.

The Friends' Settlement, 96, Beadon Street, Calcutta, under the care of Joseph and S. K. Taylor, is settling into good work. J. Taylor has just published *A Pathway of Life*, a pamphlet summarising the teaching of the New Testament mainly on the lines of Barclay's "Apology."

Shortly before her decease, Margaret Irwin wrote a *History of Pardshaw Meeting and Meeting House*, and this has now been published by the Friends' Bookshop, London, in a 28-page pamphlet, price sixpence. There are illustrations of Crabtreebeck (the home of John Burnyeat), and Eaglesfield Meeting House, from original drawings preserved in D., and other pictures.

The city of Philadelphia has appeared in history and picture more than most cities of modern date. We have volumes by Watson, Allinson and Penrose, Repplier, Hotchkiss, Pennell, Lippincott, Shackleton, and now Faris—*The Romance of Old Philadelphia*, by John T. Faris, (Phila. : Lippincott, 9 by 6, pp. 336, many illustrations, \$4.50. A most readable book.

The long-awaited sequel to "The Beginnings of Quakerism," by William C. Braithwaite, has appeared, under the title *The Second Period of Quakerism*, covering the years 1660 to 1725 (London: Macmillan, 9 by 5½, pp. xlvii. + 663, 15s.). This closes (after fourteen years' work) the author's contribution to the history of the Society of Friends as projected by the late J. W. Rowntree. The concluding volume of the Rowntree series is in preparation by Rufus M. Jones, the general editor.

It is refreshing to find in a book of fiction some reference to Friends engaged in mission work and of the middle walks of life, so often the portraiture represents wealthy and detached Quakers. Jane Foyle left her non-Quaker home to work among the poor in a Friends' mission in Amicable Alley, and Christopher Stirling, the pacifist member of a banter's household, joins in the work and marries her. The different members of the Sterling household are cleverly portrayed. The book is *Mr. Sterling Sticks It Out*, by Harold Begbie (London: Swarthmore Press, 7½ by 5, pp. 324, 6s.). Troubles with the censor are described in the author's Preface, and the book has been printed by two different firms.





The Book Committee of Philadelphia Y.M. (Fourth and Arch) has in hand for publication a series of books "written during the past twenty-five years in England and America," to be called the *Pennsbury Series*. The first has appeared, by the editor of the series, Isaac Sharpless—*Political Leaders of Provincial Pennsylvania* (New York: Macmillan Co., 8½ by 5½, pp. 260, \$2.50). The Leaders are William Penn, Thomas Lloyd, David Lloyd, James Logan, John Kinsey, Isaac Norris, James Pemberton and John Dickinson, all Quakers, save perhaps the last, who, however, was in close sympathy with Friends.

"The names of the Quaker politicians in this book have been selected with the view of showing the applicability (or otherwise) to the practical affairs of government of the principles which to some extent ruled their lives. . . . The religious leaders of Friends have received ample recognition in print. Something, however, is still due to these practical men who wrought with such devotion in working out the principles of the 'Holy Experiment.'"

Among the recent publications issued by The Swarthmore Press is *Militarism in Education, A Contribution to Educational Reconstruction*, by John Langdon-Davies, of Oxford (London: Headley Brothers, 7½ by 5, pp. 151, 3s. 6d.). The author is a nephew of the Secretary of the Council for Civil Liberties, has been imprisoned as a conscientious objector, and joined Friends about a year ago. His book is worthy of wide circulation.

*Joys of the Open Air*, by William Graveson, J.P., of Hertford (London: Swarthmore Press, 7½ by 5, pp. 116, 3s. 6d., net), a collection of articles which have appeared in various papers. With illustrations

*A Reasonable Revolution*, by Bertram Pickard, being a discussion of the State Bonus Scheme—a proposal for a national minimum income (London: Allen and Unwin, pp. 78, 2s. 6d.).

Another long-looked for book is to hand—*Dr. John Fothergill and his Friends: Chapters in Eighteenth Century Life*. (London: Macmillan, 9 by 5½, pp. xxiv. + 434. 21s. net.) This has been prepared during long months of research and study, by our Friend, R. Hingston Fox, M.D., of London, and is a worthy record of the great Quaker doctor. We shall have cause to refer frequently to the mass of information contained in the book. Some revision will be necessary of the note on p. 263. The following is suggested:

" . . . Out of a large family, the eldest son, John, was the father of John Rutter Chorley . . . Dickens. One of the daughters, Margaret, married in 1815 George Crosfield of Liverpool [here and on p. 250 note.]

"Betty Fothergill's sister Mary married Robert Watson . . ."

The author was apparently misled by information given in the "Memoirs of Henry Fothergill Chorley," by Hewlett, published in 1873.



The book has received careful attention at the hands of reviewers. The following appeared in "The Times" (Lit. Sup.), of June 12 :

"AN EIGHTEENTH-CENTURY QUAKER."

"TO THE EDITOR OF "THE TIMES."

"Sir,—One reader at least of your interesting article on Dr. John Fothergill was glad to refresh his memory of Frances Burney's vivid notice of that distinguished man. On November 9, 1773: 'His manners are stiff, set and unpleasant. He is an upright, stern, formal-looking old man. He enters the room and makes his address with his hat always on, and lest that mark of his sect should pass unnoticed, the hat which he wears is of the most enormous size I ever beheld. Nevertheless, this old prig sometimes affects something bordering upon gallantry.' A fortnight later he had conquered her esteem by his medical skill and his real kindness. He advised her never to marry a physician: 'If he has but little to do, he may be distressed; if he has much, it is a very uncomfortable life for his companion.' I notice that he never married. He is said to have made £7,000 a year. He is said to have been Dr. Melchisedek Broadbrim in Foote's 'Devil upon Two Sticks.'

"Yours faithfully,  
"G. G. L."

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*Portraits of the Founders* is a two-volume collection of "portraits of persons born abroad who came to the Colonies in North America before the year 1701," with introduction by Charles Knowles Bolton (Boston, Mass.: The Boston Athenæum, 9 by 6½, pp. 690, \$12.00). The portraits of special interest to Friends are Samuel Carpenter, of Philadelphia (1649-1714); George Keith (1638-1716); James Logan (1674-1751); Isaac Norris (1671-1735); Mary (Lloyd) Norris (1674-1748); Hannah (Callowhill) Penn (1664-1726); William Penn (the armor portrait, 1644-1718); Peter Stuyvesant, the Governor of New Netherland and opponent of Friends (1592-1682); Simon Bradstreet, N.E. persecutor (1603-1697); John Endecott, ditto (1589-1665); and others not certainly identified. Regarding George Keith's portrait there are paragraphs (p. 626) detailing the information sent from the Reference Library.

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Frank H. Stewart, of Phila. and Woodbury, N.J., has sent across parts 1 and 2 of his *Genealogical and Historical Miscellany*, dated 1918. These pamphlets (which we hope will be continued) give many items of historical value relating to persons and places in Gloucester County, N.J., Samuel Mickie and the families of Whitall, Estaugh, Willets, etc. It is curious to read in connection with the change of Calendar in 1752, "In England March 25th is a settlement day among Friends at the present time."

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Send for a copy of *Headley's Monthly Calendar of New and Forthcoming Books* (72, Oxford Street, London, W.1). Headley Brothers Publishers, Ltd., is now "The Swarthmore Press."





## Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

Albert Peel, M.A., Litt.D., etc., of Great Harwood, Lancs., has presented a copy of his valuable work, *The Seconde Parte of a Register*, being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London, printed at the Cambridge University Press, in 2 vols., 1915, with sixty-four pages of indexes.

*Memorial of a Beloved Child*—Priscilla Alexander (1853—1864), daughter of George William and Catherine Alexander, of Stoke Newington and Reigate. Private circulation, 1865.

"Mr. Whittier's acquaintance with Lucy Larcom began during his residence in Lowell, in 1844. She was at that time employed in the mill and had developed a literary taste and capacity which had brought her into notice. . . . Mr. Whittier assisted and encouraged her and interested his mother and sister on her behalf. She soon became the dearest friend of Elizabeth [Whittier's sister] and was a frequent visitor at the home in Amesbury." (Pickard, "Life and Letters of J. G. Whittier," 1895, p. 482.

A volume of the poems of Lucy Larcom has been added to D., pp. 285, Boston, 1869, with dedication, "To the Memory of Elizabeth H. Whittier."

Miss Amy Barrington, of Monkstown, Co. Dublin, has presented a copy of *The Barringtons, A Family History*, which she wrote for private circulation (Dublin, 1917, 498 pp., and separate volume of pedigrees).

The Barringtons came into the Society of Friends early in the eighteenth century. Thomas Barrington, of Ballymacane, Co. Wexford, married, about 1683, Susanna Nunn, and had seven children. In the will of Thomas he expressed a desire to be buried in Friends' Burial Ground at Corlican, but neither Thomas nor Susanna was in membership in the Society. Several of the children became Friends—Frances, Susanna, John, Nicholas, and probably Nelson. One of the daughters of John and his wife Mary Aldridge was Lydia (1729—1789) who became the wife of William Darragh, of Dublin, and who became famous in a story of the Revolution (see THE JOURNAL, vol. xiv., pp. 139, 181; "A Portraiture of Quakerism," by H. M. Lippincott; etc.).

Connected by marriage with the Barringtons are the families of Bancroft, Bewley, Manliffe or Manly, Malone, Shackleton, Fuller, Carleton, Abraham, Leadbeater, Strangman, Pim, Wakefield, Grubb.

There are numerous illustrations.





Henry Gurney, of Reigate, has presented a photographic reproduction of a daguerreotype of Joseph John Gurney and his third wife, Eliza Paul Gurney, and of his son John Henry and daughter Anna, afterwards Backhouse.

In THE JOURNAL, vol. x., there appeared extracts from *The Diary of Abiah Darby* (1716—1794), sent up by John T. Dickinson, of Bloxham, Co. Oxon, great-great-grandson of the diarist. Mr. Dickinson has recently presented this Diary to the Society. It is a folio volume (17 in. by 104 ins.) of 175 pages, closely written, and in several different hands.

With the Diary have been presented the following marriage certificates:

John Barnard, of Upperthorpe, and Deborah Fisher of Haughton, Co. Durham, 1716; Abraham Darby, of Coalbrookdale, and Abiah Sinclair, of Kendal, 1745; John Barnard, jun., of Upperthorpe, and Hannah Wilson, of Kendal, 1751; Andrew Clark, of Southwark and Ann Mason, of Stepney, 1770; Robert Barnard, of Manchester, and Hannah Gaylard, 1796.

*The Last Weapon*, by Theodora Wilson Wilson, in Esperanto, 1916.

*Travels through North and South Carolina, Georgia, East and West Florida*, etc., by William Bartram, 1st London ed. 1792.

*Cheering Words for the Master's Workers*. New York, 386 pp. A collection of poems made by Anna C. Tatum (Mrs. Edward Tatum) and dedicated to her sisters Elizabeth Smith and Ellen Smith Congdon. Book obtained per Thomas J. Battey, and information from Mrs. John H. Congdon, both of Providence, R.I.

*Registers of Stanbury Meeting, West Riding of Yorkshire*.

There has recently been purchased for the Reference Library an ancient manuscript connected with early Friends of Stanbury. It consists of twenty-two leaves measuring  $7\frac{1}{2}$  ins. by 6 ins., which have in most cases been mounted on to new paper on account of their extreme frailty. The binding is scarlet cloth, with paper label.

The information given consists of entries dated between 1660 and 1718, of births, marriages and burials (in some cases supplementing the official digest preserved at Devonshire House), and also of records of sufferings. The names of Smith, Clayton, Crabtree, Pighills, Turner and Taylor occur most frequently.

Through the kindness of Robert H. Marsh, who has presented to D. a copy of *Stanbury—A Bronte Moorland Village*, by Joseph Craven, published in 1907, we are able to give the following history of this manuscript, now, happily, deposited in D:

"It is not certain where the original copy of the old registers relating to the Quaker families of this neighbourhood is. After passing from one family to another, and from one generation to another, the registers



were eventually lost sight of. From Pickles Hill they could be traced to Liverpool, and then all efforts to recover them proved futile for many years. At last they were found among some rubbish in an old chest and brought back. Mr. Horsfall Turner, having heard of them, reproduced them as far as he could decipher them, in the 'Yorkshire Notes and Queries' No. 1. [then follow extracts from the MS.]"

The MS. evidently came into the possession of Mr. J. H. Turner, of Idle, as Messrs. Magrath and Co., of Bradford, from whom the Library bought it, state that it was sold in 1917, with other effects of his. Mr. Turner wrote in pencil on the inside of the cover: "Printed in my Yorkshire Genealogist. J.H.T."

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## Friends' Africa Industrial Mission

Two pamphlets have reached the Reference Library from Emory J. Rees, of Vermilion Grove, Ills., U.S.A., who writes:

"The first of these is *Vikolwa Vya Vatumwa (Acts of the Apostles)*, translated by myself. The other is *II Kitabu Kyokusoma (II Reading Book)*, made up of short stories from the Bible, together with stories of Native Christians in various fields, and the story of Mary Jones. This is the joint work of Deborah Gorman Rees (my wife) and Roxie Reeve and myself.

"It may be of interest to know that the press work was done by African boys who less than ten years ago were naked goat herds and ignorant that it was possible to write their language.

"Both booklets are in the Luragoli, a Bantu dialect spoken by a tribe living near the north-east point of Lake Victoria. It is one of a group of similar dialects often referred to as Kavirondo, a term which is not known or used by the tribes themselves. It appears to have been applied to the tribes by foreigners. The term is a misleading one because it has come to be applied to two entirely distinct groups of tribes, the southern one being Nilotic and the northern one Bantu.

"When the Friends' Africa Industrial Mission opened its first station at Kaimosi in 1902 none of the Bantu group had been reduced to writing. In the seventeen years that have followed we may fairly say that the Luragoli has been reduced. To this achievement it has been my privilege to contribute largely. We now have somewhat more than half of the New Testament, the most necessary school books, a grammar and a vocabulary, and a series of lessons for missionaries learning the language. I am at present engaged in the preparation of the scripture translations for the printer."





## "The Desecrated Quaker Maidens"

TO what extent did early Quakerism influence the religious life of the continent of Europe, especially in its eastern portion? Scattered over Quaker literature of ancient and modern date there are numerous facts and many suppositions, but so far the subject has not received adequate treatment. The letters printed on the first few pages of this volume of *THE JOURNAL*, and notes to the letters to be printed later, shed additional light, and the recent translation work of Edward Bernstein, supported by the Friends' "Continental Committee," will yield valuable results.

Through the efforts of Charles E. Gillett, of Worcester, a pamphlet has been printed entitled *Russian Maidens who suffered as Quakers; a chapter in the religious history of Russia in the early eighteenth century*. (London: Headley Brothers, pp. 48. 2s.) It is a translation by E. Bernstein of an article by V. V. Gur'ev, a priest of the Russian Orthodox Church, which appeared in August, 1881, in a Russian paper of conservative and anti-foreign tendency.

In the ancient town of Tomsk in Siberia there was a female monastery occupied in 1712 by thirty-three nuns, the youngest being forty-nine years old. According to some, these were "crafty, intriguing old women, propagating various dissenting errors," while others looked upon them as "honest, devout, godly old women," and as to their history nothing certain was known.

But modern investigators have been fortunate in discovering ancient documents which shed light upon the circumstances which brought these ancient dames into the place they occupied.

In order to crush the heresy of departure from Russian orthodoxy which showed itself in Moscow in 1733, the leaders and teachers of the Raskolniki or dissenters were punished with death and many others banished to Siberia. Among the latter were some women who were sent to a monastery at Tomsk into close confinement. For a few years dissent seemed to have been overlooked and the banished "maidens" probably returned home to Moscow—but in the years 1744-1745 the Raskolniki again raised their heads and another official enquiry was set on foot. No name appears to have been given to the 1733-1734 uprising, but that of 1744-1745 is officially described as "the Quaker Heresy," and the women, who were again banished to Tomsk, became known as the "degraded" or "desecrated Quaker maidens"—the description "desecrated" indicating that the women had belonged previously to the monastic vocation.

But why the name *Quaker* heresy? Had the movement been begun or encouraged by Quakers from the west? or was it merely a title without historical background? and of what sort of people were the adherents to the sect so called?



M. Gur'ev says that the leaders of the sect held "blasphemous meetings" and indulged in "abominable practices" and permitted "all unnatural forms of incest." He comes to the conclusion that "the sect which was named in the forties of last century as 'The Quaker Heresy,' received that title not in virtue of the nature of the case nor in virtue of any resemblance to, or of any union with, foreign quakerism, but deliberately on account of some special reason, for there was a particular object in view." This special reason is indicated in the remaining section of this pamphlet.

To follow the author would be to doubt the possibility of any extra-national influence, but further light may modify or falsify the conclusions of M. Gur'ev.

### R. J. Campbell and Quakerism

"Take any place of worship, Anglican or Nonconformist, wherein the sacramental idea finds no place, and—I say it with all respect—the peculiar quality of Catholic saintship at its best, that sweet, calm, lowly confidence with a touch of awe therein, that exalted serenity which it always exhibits, will be missing. It may be pointed out that the members of the Society of Friends are characterised thereby. That is not quite the case. They have their own special excellence, but it is not just that. And I have often thought that the Society of Friends, which professes to be the least sacramental of all Nonconformist bodies, is in reality more sacramental in its susceptibilities than any of them. All the Quakers I have ever known have illustrated this. Their habit of stillness, listening and expectant, renders them sensitively responsive to all higher influences, through whatsoever media they may come. Readers of Whittier's poetry cannot fail to note this. And the Rev. Canon Hepher in his *Fruits of Silence* supplies an interesting testimony to the same effect."

[*A Spiritual Pilgrimage*, by the Rev. R. J. Campbell, p. 63. London, 1917.]

"I have to thank Dean Inge, too, for putting me on the track of dear Mother Julian, of Norwich<sup>1</sup>, whose *Revelations of Divine Love* are a scheme of philosophy as well as an exceedingly beautiful type of spiritual testimony, though doubtless the last thing in the mind of the devout anchoress was to do any philosophising. Richard Rolle<sup>2</sup> and George Fox come a long way second in my estimation. Jacob Behmen I found difficult and involved, but full of beauty and suggestiveness when I could understand him. But it was always Catholic saintship that spoke most directly to my heart."

[*Ibid.* p. 108.]

<sup>1</sup> Juliana (1343-1443), Norwich anchoress; author of "*xvi. Revelations of Divine Love*" (first printed 1670; ed. H. Collins, 1877) (*D.N.B.*).

<sup>2</sup> See Jones, *Mystical Religion*, p. 331.





## John Rutter, M.D., of Liverpool

The demolition of St. Peter's church in Liverpool has necessitated the removal of many monuments and mural tablets, among them being a stone tablet to Dr. John Rutter. He is thus referred to in *The Liverpool Daily Courier* of August 23 :

"His great claim to distinction lies in the services he has rendered the medical profession as the founder of the Liverpool Medical Institution. He was also one of the founders of the Athenæum in 1797, and in 1832 took part in establishing the Provincial Medical and Surgical Association. One interesting fact about Dr. Rutter was that he was a member of the Society of Friends, and for that reason was prevented from giving evidence in a local poisoning case which was the 'cause celebre' of the day. He is spoken of by Picton as 'a fine old primitive Quaker—a sound and sagacious physician,' and there is no doubt his services were in great request, as at the time of his death in 1839 he resided in St. Anne Street, then the fashionable quarter of the town. The tablet to his memory has been offered to the Medical Institute."

See *A Historical Sketch of Dr. John Rutter*, by Thomas H. Bickerton, 1910.

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12 xi. 1679. Agreed that Edw: Monk & John D'france be appointed to transcribe ye priest of Mulbarton his answer to Benjamin Coales 24 Queeryes, & to send it to the Meeting for Sufferings in London, to be directed to Ellis Hookes (which was done).—*Minute Book of Norwich M.M.*

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12 ix. 1673. Ordered that 3 books of every sort of those bookes [which] are sent from London to Samuel Duncon to dispose of to the Service of Truth be Sent to Wm. Kinge of North Walsham & 4 books of a Sort to John Mony of Tillishall to dispose to the perticuler meetings about them, & also 1 of a sort to Thos: Laws of Yarmouth.—*Minute Book of Norwich M.M.*

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8 xi. 1676. Agreed that Samll. Duncon, Tho: Murford, Thomas Hayward & Edw: Monk take an account of ye sufferings of such friends as opened their shops on ye day called Christmas.—*Minute Book of Norwich M.M.*





## Notes and Queries

### KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

ELIZABETH FRANK, OF YORK (xv. 125).—Thomas P. Cooper, of 16, Wentworth Road, York, writes that he also is wishful to know more of this lady, the compiler of the *Memoirs of Lindley Murray*. He states that she was a person of means and lived on The Mount, York. In her Preface she states that she was acquainted with L. M. only when he was advanced in life, but that "during many years, from motives of friendship to himself and his wife, I lived under his roof." A list of other productions of her pen is given on p. 291 of the second edition of the *Memoirs*.

GEORGE THOMPSON, ANTI-SLAVERY SPEAKER (xiv. 54).—William G. Smeal, of Glasgow, has forwarded for information some voluminous notes respecting George Thompson. He was of London and probably spent more time at Glasgow than Edinburgh. A third visit to America took place in 1864, when the warmth of his reception atoned for the indignities to which he had on earlier visits been subjected.

John Bright said of him, "I have always considered Mr. Thompson as the real liberator of the slaves in the British Colonies, for without his commanding eloquence, made irresistible by the blessedness of his

cause, I do not think all the other agencies then at work would have produced their freedom."

ALICE WRIGHT.—On page 24 there is a notice of visits to Ireland in 1858 and 1860 by Alice Wright of Manchester. By the courtesy of Lawrence R. Wilson, *per* John Ashworth, and with the aid of records in D., we are able to give an outline of the life of this Friend.

Alice Taylor was born in 1812, a daughter of Peter Taylor, of Manchester, a twine manufacturer, and Alice, his wife. In 1853 she married David Wright, of Kettering, a brother of Leslie Wright, who was the first husband of Elizabeth L. Rous, afterwards Comstock (*Life and Letters of Elizabeth L. Comstock*, 1895).

On the death of David Wright in 1854 (followed shortly by the death of an infant daughter) his widow returned to her early home in Manchester, where, in 1857, she was recorded a Minister.

In 1861, Alice Wright married, as his second wife, Samuel Alexander, of Leominster, and on his death in 1884, at the age of 74, she removed to Cheltenham, where her death took place in 1898, aged 86 (*Annual Monitor*, 1900).



QUAKER AND COMEDIAN.—EZRA K. Maxfield, of Cambridge, Mass., and Wintthrop, Me., sends a copy of a letter, printed in *The Life of that Eminent Comedian, Robert Wilks, Esq.*, London, 1733—a book recently come to light in Harvard University Library.

"A CHARACTER OF MR. WILKS. BY RUTH COLLINS, A QUAKER.<sup>1</sup>

"Sept. 27, 1732.

"Died this Day Master ROBERT WILKS of the *Irish Nation*. He was one that shewed great *Behaviour* of Body, and spake many *quaint Words* of *Vanity* upon a *Stage of Wood*, before *People* who delight in *vain Babbling*; and they are now greatly troubled at his Loss. For, say they, *where shall we find his Fellow, to yield Delight unto our Ears and unto our Hearts*, in the doleful Evenings of the Winter. Those that were of his *Company* also *mourn*, and say, *Our Neighbours will rejoice*, as hoping to be *Gainers by his Departure*."

In the card-catalogue in D. is a cutting from a second-hand book-list of a volume of tracts, dated 1732, headed: "Collins (Ruth). The Friendly Writer and Register of Truth," followed by titles of four other publications. No other reference appears.

There does not seem any genuine Quaker ring about the letter.

"See the Friendly Writer and Register of Truth. For Sept. p. 30."

EZRA K. MAXFIELD (Ridgely Hall 41, Cambridge, Mass.) writes:

"I am much interested in the literary side of Quaker history and have been at work more or less for the past ten years on the subject. I intend eventually to publish a book, which shall cover both the Quaker and the Opponent sides.

"At present I am simply preparing certain chapters covering the first hundred years of Quaker history and am confining myself to the anti-Quaker side. Such captions as 'The Quaker and the Stage,' 'The Quaker and Prose Satire,' 'The Quaker in Verse Satire,' 'The Quaker in Chronicle and Diary,' will give an idea of the content of my present work. I am taking up such special writers as Daniel Defoe, Dean Swift, and Addison and Steele, in particular detail.

"It has long been my feeling that a great gap exists between Quaker history as written by our Society and Quaker manners, customs, and beliefs as interpreted by worldly historians. My work will attempt to reconcile the two points of view and show the effect of Quakerism on English Letters. Eventually I shall try to cover the entire field. In my present work, as I have already stated, I shall treat only what concerns the period 1650-1750."

E. K. Maxfield would welcome any suggestions offered by the readers of THE JOURNAL and others.

A QUAKER INVENTION.—Extracts from an article which appeared in *Household Words*, a *Weekly Journal*, conducted by Charles Dickens. Vol. VI. 1852, p. 31.





"About thirteen years ago, a Quaker was walking in a field in Northumberland, when a thought struck him.

"Well, what of that? There are men walking in fields in Northumberland every day; and there are Quakers walking in fields everywhere in England, at all times, and all with some thought or other in their heads. What is the wonder of that particular case, thirteen years ago?

"Why, the idea was a noticeable one. It has produced some rather important results—results which make that walk in the field a matter of considerable consequence to everybody who reads this page.

"The man who was walking was named Thomas Edmondson. He had been, though a Friend, not a very successful man in life. He was a man of integrity and honour as he afterwards abundantly proved, but he had been a bankrupt, and was maintaining himself now as a railway clerk at a small station on the Newcastle and Carlisle line. In the course of his duties in this situation, he found it irksome to have to write on every railway ticket that he delivered. He saw the clumsiness of the method of tearing the bit of paper off the printed sheet as it was wanted, and filling it up with pen and ink. He perceived how much time, trouble, and error might be saved by the process being done in a mechanical way—how tickets might be printed with the names of stations, the class of carriage, the dates of the month, and all of them, from end to end of the kingdom, on one uniform

system. Most inventors accomplish their great deeds by degrees—one thought suggesting another from time to time; but when Thomas Edmondson showed his family the spot in the field where his invention occurred to him, he used to say that it came into his mind complete, in its whole scope and all its detail."

.....  
 "The Manchester and Leeds Railway Company were the first to avail themselves of Mr. Edmondson's invention; and they secured his services at their station at Oldham Road for a time. He took out a patent, and his invention became so widely known and appreciated that he soon withdrew from all other engagements to perfect its details, and provide tickets to meet the daily growing demand. He let out his patent on profitable terms. As his profits began to come in, he began to spend them, and it is not the least interesting part of his history to see how. It has been told that he was a bankrupt in early life. The very first use he made of his money was to pay every shilling he had ever owed. He was forty-six when he took that walk in the field in Northumberland. He was fifty-eight when he died, on the 22nd of June last year (1851).

"When we glance over the railway reports of the United Kingdom for a single year, it may strike us that a vast deal of riding has come out of one single solitary walk—a prodigious machinery of convenience out of one turn of a sagacious man's thought. It is not an exaggeration to attribute a considerable proportion of



the existing passenger traffic to the skilful administration of tickets, any more than it is to ascribe much of the increase in commercial business to the institution of a convenient currency. The present number of travellers could not have been forwarded if their tickets must have been torn off printed books or sheets, and filled up with pen and ink. If it be said that this is one of the inventions which was sure to come because it is so much wanted, and that Thomas Edmondson happened to be the man: we may safely say that he was the man who conceived a vast idea with the true sagacity of genius, and worked it out with industry and patience, and enjoyed its honours with modesty and dispensed its fruits with honour and generosity.

"We do not know what his best friends need claim for him more."

Note by William G. Smeal, who forwarded the extracts. The article in *Household Words* traces the development of T.E.'s system and describes several of his other inventions connected therewith, which ultimately were adopted by every Railway in this country and on the continent, and some of his instruments may to this day be seen in operation in every railway Booking Office in the U.K. The foregoing extracts contain the opening and the closing paragraphs. The whole article is of a most interesting character.

BAPTISMS.—Notes on the Parish Registers of St. Mary's, Nottingham, 1566 to 1812, by John T. Godfrey. Nottingham, Henry B. Saxton, King Street, 1901, p. 49. Baptisms.

"Christ: ye sonne of Christ: Berriman & Alice his wife born March ye 3<sup>rd</sup>, 1654, but ye parents bee Quakers it were not baptised till October 20<sup>th</sup>, 1658, by ye desire of the mother then converted & convinced of her erroneous judgm<sup>t</sup>."

J. E. GRUBB.

ANN BLAYKLING.—In Braithwaite's *Beginnings of Quakerism*, pp. 345-346, there is an account of various pieces of foolishness committed by this woman, bringing scandal on the Quaker Church, before she settled down into sober ways.

Bunyan, in his controversy with Edward Burroughs, alludes to her: "Lest you should think that the Quakers are not such as condemned me and others for preaching according to the Scriptures, as you would fain clear yourselves of this charge laid against you in my book, by your saying you deny the accusation to be true upon any of the Quakers, I shall therefore tell you of your sister Anne Blackly who did bid me in the audience of many 'to throw away the Scriptures.' To which I answered, 'No, for then the devil would be too hard for me'" (*A Vindication of Gospel Truths*).

A. NEAVE BRAYSHAW.

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Sarah F. Smiley died in 1918, aged about 88. See p. 69.





# THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C. 2

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## Our Quotation—3

*"The true Church does not say: 'What may I have the pleasure of showing you,' but 'This has my Lord given me for you.'"*

A. NEAVE BRAYSHAW, in *Friends' Quarterly Examiner*,  
1919, p. 393.

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## Notices Relating to Friends in "The Gentleman's Magazine" 1787 to 1789

For extracts from the years 1731 to 1786, see volumes xiii. and xv. The Extracts are given as printed and, in some cases, checked by the Friends' Registers.

1787

DIED, 22 February, "At Bath, Mr. Edmund Rack, one of the people called Quakers, secretary to the agricultural society at Bath, and one of the original promoters of that establishment. He was engaged with the Rev. John Collinson, F.A.S., in a History of the County of Somerset, of which some few sheets are printed. The publick has much to expect from this History, if its merit is to be in any degree proportioned to the





number of subscribers, which exceeds five hundred" (Part I., p. 276).

DIED, 3 March, "At Hertford, aged near 70 [73], of a confirmed dropsy, Mr. Benj. Bartlet, F.R.S., one of the people called Quakers, formerly an eminent apothecary at Bradford, co York, in which he succeeded his father [Benjamin Bartlett, a Quaker Minister], who had had for his apprentice the afterwards celebrated Dr. Fothergill. The Doctor introduced his son to London, who, on his health declining, resigned his business to a partner, Mr. French, in Red Lion-street. His knowledge of the ancient coinage of this Kingdom was equal to the valuable collections he had formed in its several departments, from the Saxon to the present time, besides variety of curious seals, celts, and other antique articles; which by the fatality so common to the collectors of the present time, are advertised for Mr. Gerrard's hammer. All that he ever published was a memoir "On the Episcopal Coins of Durham, and the Monastic Coins of Reading, minted during the Reigns of Edward I, II and III, appropriated to their respective Owners." *Archæologia*, vol. v. p. 335. He was buried at his estate [at Hartshill] near Manceter, in Warwicksh[ire] (Part I., p. 276).

MARRIED, 8 June, "At the Quakers' Meeting-house at Thorne, Yorkshire, Mr. James Backhouse, jun. banker in Darlington, to Miss Mary Dearman, eldest dau. of Mrs. Nathaniel D[earman], of Thorne" (Part I., p. 547).

#### MEDICAL SOCIETY AND DR. FOTHERGILL.

Gold Medal called the Fothergillian Medal, on the anniversary of Dr. Fothergill's birthday, value Ten guineas, was adjudged to Dr. William Falconer of Bath (Part I., p. 270).

MARRIED, 25 [II] July, "At the Quakers' Meeting-house in Coventry, Mr. Henry Beesley Wilkins, of Henley-upon-Thames, to Miss A[nn] Gulson, of Coventry" (Part II., p. 639).

QUAKERS' YEARLY MEETING EPISTLE signed by Joseph Storrs (4 columns, Part II., pp. 721-722).

DIED, 17 August, "At Helmsley, co. York, Mr. Dan[iel] Snowden of Yarum, many years an eminent Quaker speaker" (Part II., p. 746).



MARRIED, "Tho. Wathen, esq; banker of London, to Mrs. Strettel, of Croydon, Surrey" (Part II., p. 836).

MARRIED, 31 [30] Aug. "At the Quakers' Meeting house, Tottenham, Mr. Wm. Squire, maltster, of Hertford, to Miss Eliz: Hooper, daughter of Mr. H[oop]er, surgeon, in Tooley Street. The speakers on this occasion were [Special] West, of Hertford, and Special Vyse of Northaw; and an excellent prayer was pronounced by Mrs. Bevington, of Grace-church-street" (Part II., p. 836).

DIED, "Of a paralytic stroke, Mr. Wrightson, an eminent tinman, and one of the people called Quakers" (Part II., p. 837).

1788

DIED, 21 [9] January, "At Hinckley, co. Leicester, Mr. Stevenson, a Quaker [non-member]" (Part I., p. 178).

DIED, 8 [9] February, "Mr. Daniel Mildred, banker, of White-hart-court, Gracechurch-street" (Part I., p. 182).

DIED [27 Feb.] "Aged 93, Mrs. [Margaret] Hadwen, of Yealand near Lancaster [widow of Thomas Hadwen], one of the people called Quakers. She was born, resided her whole life, and died in the same house" (Part I., p. 271).

DIED, 20 [23] February, "Suddenly, in her chair, after eating a hearty dinner, on the road to Hinckley from Doncaster (where she had been to settle some particulars about her little jointure), Mrs. Stevenson, a Quaker [non-member], relict of Mr. S. whose death is recorded in p. 178. She has left a son John, deeply versed in the lore of judicial astrology, which was so fashionable towards the end of last century" (Part I., p. 273).

DIED, 29 February, "In Red Lion Passage, Fleet-street, in her 33d year, Mrs. Martha Nichols [second] wife to the Printer of this Magazine" (half a column, interesting a/c) (Part I., p. 274).

DIED, 17 [9] April, "In child-bed, aged only 19, Mrs. [Walker] Gray [Frances Holden Gray], wife of Mr. G. and eldest daughter of the late Mr. Jeremiah Harman" (Part I., p. 372).

ORIGINAL LETTER FROM DR. RUSH OF PHILADELPHIA, 2 columns (Part I., p. 546).





QUAKERS YEARLY MEETING EPISTLE, signed by William Jepson (over two columns) (Part I., pp. 547-8).

QUAKERS AND SLAVE-TRADE (Part I., pp. 212, 311).

MARRIED, 17 June, "Mr. Sam[uel] Hoare [jr.], banker, Lombard-street, to Miss [Harriet] Sterry, of Hatton Garden" (Part II., p. 657).

DIED, "Mr. Tho[mas] White, one of the people called Quakers, son of Mr. Timothy W[hite], schoolmaster of York, and brother to Dr. W[hite] of the same place. He has left a disconsolate widow and three children" (Part II., p. 659).

MARRIED, 13 August, "At the Quakers' Meeting-house at Wandsworth, Mr. Sam[uel] West [jr.], of Great St. Helens, to Miss Tuffin, of Wandsworth-hill" (Part II., p. 750).

MARRIED, 17 September, "At Stourbridge, co. Worcester, Mr. Wm. Bevington, a reputable tradesman [watchmaker] there, and of the people called Quakers, to Miss Susannah Matthews, of Hagley in the same county, a convert to that persuasion" (Part II., p. 836).

DIED, [25 Sep.] "At Wandsworth, Mr. Jn[o] Dearman, merchant, and one of the people called Quakers" (Part II., p. 933).

DIED, 18 October, "At Lewisham, Kent, aged 57, where he had just built a new house, Mr. Gabriel Gregory, one of the people called Quakers" (Part II., p. 938).

DIED, 20 October, "At Bugden, co. Huntingd[on], Mr. [Benjamin Newton]. Bartlett, son of Mr. B[artlett] formerly an apothecary in Lamb's Conduit-street. It appears, on view of the body, by an inquisition taken at the George Inn, before Mr. Stephenson, one of the coroners for the county, that this unfortunate gentleman left his house in Hertfordshire on Sunday morning the 19th, in a post chaise with a servant, and was to sleep at the above inn in his way to Derbyshire, where he was going to visit a relation." The account goes on to show that B. N. Bartlett was unhappily an inebriate, and falling on the floor close to a large fire was almost roasted to death, and died in agony in five hours time (Part II., p. 939).

DIED, 21 October, "Aged 65, Mr. John Bland, an eminent banker in Lombard street, partner with



Barnet, Hoare and Hill, and one of the people called Quakers. His death was attended with circumstances very extraordinary. In the early part of the evening he had been transacting parish-business at the Jamaica Coffee-house; and about ten o'clock, he went to his club, who meet every Tuesday evening at the George, in George-yard, Lombard-street. After some conversation, he took up his pipe, but had no sooner lighted it, than he fell down, and instantly expired. He was in good health, perfectly free from any apparent ailment, and ate his supper, and was in as good spirits as usual. One of the company, seeing him fall, ran to him, and attempted to raise him, but he was dead.—He has left a widow and one daughter, heiress to his ample fortune. Society in general have lost, by his death, an useful, active member; and several charitable institutions in the capital, a generous patron and benefactor" (Part II., p. 939).

BIRTH, 22 October, "Lady of R. Penn, Esq., M.P. for Appleby, a daughter" (Part II., p. 1026).

DIED, 20 October, "At Chatham, aged 77, Mr. Edward Fry, linen-draper there" (Part II., p. 1028).

DIED, 4 [1] November, "At Stepney-causeway, in her 74th year, Mrs. Deborah Godfrey, widow of Benj: [Samuel] G[odfrey] late of Harris's court, Ratcliffe, ship-builder, and one of the people called Quakers.—They had lawful issue upwards of twenty children, only three of whom lived to years of maturity. They were a very happy couple till it pleased Providence, by a sudden stroke, in his 72nd year, to deprive him of his speech and the use of one side, which he survived in a lingering state about seven years; and she, surviving him between three and four years, died affected in nearly the same manner." Other particulars not to the credit of B.G. (Part II., p. 1032).

DIED, 17 December, "In her 55th year, Lydia Hawksworth, one of the people called Quakers, relict of much the lamented Abraham Richard H[awkesworth] of Bristol, whom she survived 20 years. She was the fourth daughter of Sam[uel] Waring, esq. of Alton, Hants; at which place her remains were interred. If an exemplary discharge of religious duties, and a life of self-denial amidst an affluent fortune, in order to supply





more liberally the wants of others ; if alms-deeds, unproclaimed by the trumpet of ostentation ; and if a mind divinely supported through the decay of nature, are peculiarly the marks of a sincere Christian, she had a fair claim to that best of characters. As she has left no child, her property is bequeathed to the numerous branches of her own family ” (Part II., p. 1131).

DIED, 14 [15] December, “ At the Spa at Hinckley, co. Leicester, Mr. Christopher Stevenson, one of the people called Quakers, proprietors of the Spa commonly called ‘ Christopher’s Spa. ’ He went to bed in his usual state of health, and in the morning he was found dead [See the plan of the town in the History of that place or p. 62 of that work] ” (Part II., p. 1182).

## 1789

DIED, 29 [7] November, [1788], “ Aged 64, Mr. Sam[uel] Clark, one of the people called Quakers, formerly partner with the late Mr. Wm. Richardson, printer in Fleet street, and a most amiable man ; in temper he was cheerful and serene ; in manners, mild and unassuming, his benevolence was boundless ; and his integrity, under the guidance of a sound and enlarged understanding, justified the often-quoted assertion of Pope, ‘ An honest man’s the noblest work of God ’ ” (Part I., p. 178).

DIED, 4 February, “ Aged 73, Mr. John Rickman, of Lewes, one of the people called Quakers ” (Part I., p. 183).

DIED, 8 March, “ In the Old Jewry, aged 35, Mr. Ralph Thresher, surgeon and apothecary, in Foregate str[ee]t, Worcester ” (Part I., p. 280).

MARRIED, 16 April, “ Mr. Dan[iel] Bell, of Golden-lane, to Miss Eleanor Turner, 2d daughter of John T[urner] Esq. ” (Part I., p. 371).

MARRIED, 1 April, “ At Cullompton, co. Devon, S[amuel] Lloyd Harford, esq. of Bristol, to Miss [Elizabeth] Sanders, daughter of Jos[eph] S[anders] esq. of Exeter, banker ” (Part I., p. 371).

DIED, 20 March, “ Mr. Abraham Darby, of Madely, one of the people called Quakers, and a proprietor of the Coalbrook Dale Company ” (Part I., p. 373).

DIED, 24 April, “ Mr. John Harman, jun., son of



The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a better life. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom.

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J[ohn] H[arman] esq., of Frederick-place, Old Jewry " (Part I., p. 378).

MARRIED, 13 May, " At the Quaker's Meeting-house, Melksham, Mr. Thomas Brown of Cirencester, to Miss Lucretia Jeffreys, of Melksham " (Part I., p. 466.)

DIED, 1 June, " Aged 67, after a short but severe illness, which he bore with serenity and resignation, Mr. Edward Gulson, of Coventry (formerly an apothecary at Leicester), one of the people called Quakers, and universally esteemed and regretted by that society " (Part I., p. 576).

DIED, 4 July, " At Carlow, Ireland, Mr. Jonathan Carleton, one of the people called Quakers. His wife, with whom he had lived upwards of 40 years in the utmost conjugal felicity, died the preceding day. It had been their mutual and frequent wish that one should not survive the other " (Part II., p. 672).

BIRTH, 17 May, " The Lady of the Rev. George Henry Glasse, rector of Hanwell, Middlesex, a son " (Part II., p. 761).

MARRIED, 13 August, " At the Quakers Meeting-house in Devonshire-sq[ua]re, Mr. Stephen Couchman, of Throgmorton str[ee]t to Miss Eliz : Marfleet " (Part II., p. 762).

MARRIED, 19 August, " At the Quakers Meeting-house in White-hart-court, Gracechurch-street, Osgood Hanbury, esq., banker, in Lombard-street, to Miss Susannah Willet Barclay, daughter of the late John B[arclay], esq., of Tower-street " (Part II., p. 762).

DIED, 20 July, " At Haverford west, co. Pembroke, Mr. Tho. Stokes, merchant, one of the people called Quakers " (Part II., p. 763).

MARRIED, 27 August, " At the Quakers Meeting-house at Edgend, Mr. Wm. Smith, of Doncaster, grocer, to Miss Martha Ecroyd, of Bridgend, Lanc[ashire] " (Part II., p. 859).

MARRIED, 23 October, " Mr. Tho[mas] Hemming, of Bury, Suffolk, to Mrs. Mary Rabnatt, of Hackney " (Part II., p. 954).

MARRIED, 5 November, " Mr. Edw. Pyott Westlake, merchant, of Winchester, to Miss Colson, of Hackney " (Part II., p. 1051).



DIED, " At Stockton, in an advanced age, Mrs. Mary Blackrock, one of the people called Quakers, and a speaker in that fraternity " (Part I., p. 1056).<sup>1</sup>

DIED, 9 November, " At Stanaway Hall, Essex, Mr. George Dehorne, late an eminent mercer in London " (Part II., p. 1057).

DIED, 6 November, " At York, in her 50th year, Mrs. Anne Awmack, a preacher among the people called Quakers; whose exemplary life endeared her to her fellow professors, as well as to all who had the benefit of her acquaintance " (Part II., p. 1056).

MARRIED, 16 December, " At the Quakers' Meeting-house at Penkith, Mr. Jos[eph] Atkinson, hat-manufacturer of Manchester, to Miss Eliz[abeth] Gibson, of Bell-Vale " (Part II., p. 1147).

DIED, 12 [9] November, " At High Wykham, Mrs. Eliz. Zachary, relict of Dan[iel] [Zachary], esq., of London " (Part II. p. 1148).

DIED, 15 December, " Mrs. Leaver, wife of Mr. John L[eaver] of Nottingham, many years a preacher among the people called Quakers " (Part II., p. 1211).

MARRIED, 24 October, " At Hackney, Alex[ander] Forbes, esq. of America-sq[ua]re to Mrs. Fountain, of Threadneedle-str[ee]t " (Part II., 1051).

*George Keith*. Curious document of George Keith's last days at Edberton, co. Sussex (two columns) (Part II., p. 780), died 27 Jan. 1716.

*Godwyn Lodge,*

*Hastings.*

JOSEPH J. GREEN.

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<sup>1</sup> This should be Margaret Blacklock. She died 18 x. 1789, aged 79, of Stockton, widow of Thomas; she was a Minister about thirty years.

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9 xi. 1687, Deare friends. These are to satisfie you that whereas I have formerly requested of some persons that were not friends to be my wife, but through the mercy of God I have been made sensible that such practices were Inconsistent with the practice of friends in Truth, & contrary to the mind and will of God, & doe therefore condemn such practices & myselfe so far as I was concerned in.

RICHARDE BROWNE







JOHN WILBUR, OF NEW ENGLAND

(1774-1856)

*Reproduced by favour of J. Ernest Grubb*

Drawn by Henry Jacob, of Clonmel, born 1835, son of Henry and Lucy (Bewley) Jacob. He lived in India and Africa, and in U.S.A., where he died in 1905.

According to his *Journal*, Wilbur was at Clonmel, 19 to 22 Jan., 1854, aged 79½. Probably the sketch was made at this time.



## Glimpses of Family Life in 1832

**A**MONG papers once in the possession of the Hargreaves family of Yorkshire and Cheshire is a manuscript giving an account of visits in 1832 to Friends in the north, south and east, in company with John Wilbur, of U.S.A. There is no name to it but it is clear from the *Journal of John Wilbur*, 1859, p. 149, that Ralph Neild was Wilbur's companion on his journey.

Ralph Neild (1788-1849) was a son of Joseph Neild of Hough. He married Mary Harper, of Frandley, in 1808, when he was of "Tabley, Cheshire, husbandman." His wife died in 1822, aged 32.

The knowledge of the outward circumstances of the families visited must have been obtained by close personal enquiry at the time of the visits and is, presumably, correct.

11mo. 6th, 1832—left home this afternoon in company with JNO. WILBUR, and spent the night at WILLIAM BOULTON'S, Manchester. 7th—pursued our journey to Sheffield, the day very wet and stormy and we got a little benighted, and much wet, but when we got there we were kindly received at our friend, WILLIAM HARGREAVES, he has a Son and a Daughter residing with him, the latter I consider a very valuable friend, whose kindness to us I shall not easily forget. We spent the night very pleasantly with them. 8th—were at their meeting morning and afternoon, and lodged that night at SARAH SMITH'S where a number of Friends were invited to meet us and the evening was spent very interestingly.

9th—we arrived at Doncaster and Lodged at RICHARD COCKIN'S, a fine old Friend, who has a Wife and one Daughter with him, the former is nearly deprived of her speech by a paralytic stroke, the same evening we called on MARTHA SMITH, who was in a very feeble state, but very lively in spirit, she appeared labouring under great difficulty of breathing, and she finished her earthly course about twelve days afterwards. 10th—we had a meeting with friends there, and dined at JOSEPH CLARK'S



who, with his wife and four young children, are a very interesting family.

That evening we arrived at Ackworth School and tarried two nights there, which was a great treat to me having felt much interested in that institution ever since I was a Scholar there. 12th—we arrived at Leeds, and had a meeting with friends that evening, and lodged at ROBERT JOWETT'S, who has a wife, and five children nearly grown up. 13th—we were at Rawdon, at our friend RICHARD THOMPSON'S, where we were very kindly entertained by him and his two Sons. 14th—left for Leeds again and Breakfasted at NEWMAN CASH'S, who is a Widower with five children, three Girls and two Boys. We arrived at York the same evening, and took up our abode at MARY BACKHOUSE'S, a very kind Widow, and were at their meeting on the 15th, this being first day, we dined with DAVID PRIESTMAN and his sister, both of whom are single and I judge likely to continue so. 16th—called on several friends, viz., ROBERT RICHARDSON and Wife, THOMAS BACKHOUSE and his sister SARAH, Widow MURRAY, Widow JANSON, and CELIA WILLIAMS, the later of whom has been confined to her bed for about eight years, and I thought her patience and resignation under affliction was a striking lesson to me, may I profitably remember it during the remaining part of my probationary state here.

17th—we left York for Thorn, and on our way dined at JONATHAN HUTCHINSON'S, at Selby, who has a wife and five interesting Children. Here we called on a few elderly friends, WILLIAM PROCTOR and Wife and THOMAS PROCTOR and his Sister, Brother and Sister to WILLIAM, we arrived at Thorn the same evening and had a meeting with the few friends there in MORDICAI CASSON'S house where we lodged, he has two Sons and one daughter, Who are all grown up. 18th—we arrived at Gainsborough (Lincolnshire) and Lodged at SIMON MAW BOWEN'S, his wife is very infirm, owing to having had a paralytic Stroke. 19th—we had a meeting with friends, and arrived at Lincoln in the evening, where a few who meet together as friends met us at the Inn for which opportunity I felt thankfull, there being no friends in this place. 20th—we had a meeting at Broughton, and





that night Lodged at JOSEPH BURTT's, Junr., he has a Wife and two fine Children.

21st—travelled to Boston and lodged at THOMAS RICKETT's, who has a wife and nine Children, three sons and Six Daughters, we were at their meeting on the 22nd and the same day travelled to Spalding, here we lodged at WILLIAM MASSEY's, who has a Wife and son and Daughter. 23rd—had a meeting with friends here, and the same evening arrived at JONATHAN HUTCHINSON's, at Gedney, where we stayed two nights, he is a valuable old friend and has a son and daughter residing with him and another son who is married, and has five nice Children who are often trotting over to see their Grandfather which delights him very much. 25th—we arrived at Wisbeach (Cambridgeshire), and lodged at JONATHAN PECKOVER's, had a meeting with friends the 26th, and the same evening arrived at March, and had a meeting with friends that evening, and Lodged at THOMAS ROBERTS. 27th—we arrived at Downham (Norfolk), and lodged at HANNAH CLARK's, a fine Mansion, she has two Daughters with her, both middle aged, one of them is a Widow, we had a meeting with the few friends there on 28th and the same evening arrived at Lynn, here we Lodged at JAMES BAYES, who has a very choice Wife and six Children, these two friends have joined our Society by convincement, and his Wife's Sister appears likely to follow their example, may she be enabled to hold out on her way was what I most earnestly desired for her. 29th—being first day we were at their meeting morning and evening, they were seasons which I believe will long be remembered by most that were present, this day we dined at SUSANNAH RANSOM's (Widow), she has a niece resides with her, afterwards we called on a few friends who were advanced in years, and the next morning took breakfast with ANN BURLINGHAM (Widow).

30th—arrived at Wells and lodged at ISAAC GALES, and had a meeting with friends on the 1st of 12th month, after which we travelled to Holt the same evening, and Lodged at an Inn after having a meeting with about half-a-dozen people, the Husbands of whom had descended from friends, and the opportunity was, I thought, a favoured one. 2nd—passed on to North



Walsham, and had a meeting there which was very small, here we dined at THOMAS NASH's, he has a wife and six children, most of whom appeared very delicate, the same evening arrived at Lammas, took tea at CR. DIXES, who has a wife and one son at home, and another son an apprentice at Wells. After tea we had a meeting here, and lodged at JOHN WRIGHT's, he has a Wife and two sons and two Daughters grown up at home, and one of his daughters is the wife of JOSEPH CREWDSON, of Manchester. 3rd—arrived at Norwich, and attended their week-day meeting, and took up our abode at our very kind friends JANE GURNEY (Widow), she has with her four Grandchildren, two Girls and two Boys, sons and daughters of JONATHAN and HANNAH BACKHOUSE who are now both on a religious visit to friends in America.

4th—we had a meeting with friends at Tisbrough and returned to our quarters after taking dinner with COLEBY HOLMES and wife who have one little girl. 5th—we rested at JANE GURNEY's, our home quarters, took tea this evening with LUCY AGGS and her Mother, the former is a minister. 6th—attended Norwich meeting morning and afternoon, to-day we dined with JOSEPH PAGE and Wife, the latter is blind, and a minister approved amongst friends, this evening we lodged at J. J. GURNEY's at Earlham, a very spacious place, and though we were kindly entertained, yet I felt much more at home in many smaller establishments, he has a son and daughter by a former Wife, but none by his present one. 7th—we had a meeting at Windham with friends, and dined with THOMAS BAYES and his wife, who had six children, these friends are Brother and Sister to JAMES BAYES and his wife at Lynn; the same evening we had a meeting at Attleborough, and then drove to Harling and lodged at ROBERT EVERETTS, who has two sons by a former Wife, but no Children by his present one. We had a meeting with friends here on the 8th, and the same evening arrived at Tivetshall, and had a meeting with friends, and afterwards lodged at JAMES DIXES, whose wife is a Minister, here we met with two of their nieces, one a serious young friend, and the other a little gay, yet not without tender feelings.

9th—we arrived at Yarmouth, and lodged at







ABRAHAM SEWELL'S, who has a Wife and four Children. We had a meeting with friends here on the 10th, and the same day arrived at Pakefield and had a meeting with friends the same evening, here we lodged at ABRAHAM SCALES, who has a single sister keeps his house. Next morning, 11th—we breakfasted with two aged female friends, sisters to A. S., one of whom is a Minister, and has lost her sight, and afterwards travelled to Leiston, in Suffolk, and had a meeting there the same evening, here we Lodged at GUNDRY NEAVE'S, he has a Brother and Sister who reside with him. 12th—we arrived at Woodbridge and lodged at ANN JESUP'S, a widow aged about eighty-four years, she is BERNARD BARTON'S mother-in-law. 13th—attended meeting here and afterwards travelled to Ipswich, and were at their meeting in the evening, and Lodged at DYKES' ALEXANDER'S, he is a Widower and has one daughter who keeps his house, he has likewise two sons who are married.

14th—we arrived at Sudbury, and had a meeting the same evening, and lodged at JOHN KING'S. 15th—rested this day and dined at WILLIAM KING'S, brother to JOHN, they are both valuable friends, WILLIAM has lately married. JOHN and his sister live together. 16th—we left Sudbury this morning and arrived in London in the evening, taking up our quarters at PETER BEDFORD'S. 17th—we were at Newington meeting, afterwards called on JOHN and SARAH GRUBB, who have one daughter at home, and one married WILLIAM KING, of Sudbury, they also have one son; called on JOHN LISTER who is ninety-five years of age, and he has two aged sisters live with him, we also called on EDWARD HARRIS and his Wife, who appeared a happy couple with one fine baby, then took dinner at WILLIAM ALLEN'S, where JNO. WILBUR Lodged and I lodged at JOHN FELTHAM'S. 18th—we called on several about Stamford Hill, and visited the Girl's School at Newington, then dined at JOHN KITCHING'S, who afterwards took us in his carriage to THOMAS SHILLITOE'S, where we met with our friend DANIEL WHEELER.

19th—returned to London after calling on several friends at Tottenham, viz., Two aged female friends whose names are STACEYS, ANN FORSTER and her four daughters, and son ROBERT, who all reside together. Their mother is



upwards of eighty years old and the children are advancing fast towards the meridian of life. Then after dining with JOSIAH FORSTER, we returned to our old Quarters, P. BEDFORD'S. 20th—being first day we attended Devonshire house meeting in the morning, and Grace Church Street afternoon, and Took tea with JOSEPH MESSER and his Wife, who have a nice family of little Girls, six in number. She has lately been acknowledged as a Minister.

21st—we attended the Quarterly Meeting of ministers and Elders which was the largest of the kind I had ever attended, afterwards we dined at CORNELIUS HANBURY'S, and there were a number of Strangers there whose company was very interesting to me. His Wife is daughter to JOHN SANDERSON, and she is a very amiable woman in my view, they have three fine Children, two sons and one daughter. That night I lodged at JOHN FELTHAM'S, where I spent the evening very pleasantly. 22nd—breakfasted this morning at ARTHUR FRY'S, who had lately married ELIZA BENNELL, here I also met with ELIZA'S sister MARY, and I felt truly glad to have the opportunity of seeing them together, may we remember it to profit; after Breakfast I accompanied them to the meeting which was, I think, the largest Quarterly Meeting I ever attended, and I trust it was a time of refreshment to many minds present. We afterwards dined at a friend's in Bishopsgate Street, in company with ROBERT ALSOP and Wife and their son ROBERT, and Daughter MARY. After dinner we returned to our old quarters PETER BEDFORD'S, and spent a few hours there very satisfactorily, leaving the same evening about eight o'clock by the Mail for Norwich, where we arrived about ten the next morning and took up our quarters again at our kind friend's JANE GURNEY'S, where we rested until evening when we attended the Quarterly Meeting of Ministers and Elders; and the next day 24th—attended the Quarterly Meeting at Norwich which was but small, afterwards dined at our lodgings, and that evening I took tea at JOSEPH PAGE'S, whose wife is quite blind. 25th—attended a meeting appointed for JNO. WILBUR, which was a solemn time, may all who were present remember and profit by it. Dined at ROBERT BLAKE'S, who has a grown up





family, five sons and three daughters, and took tea with LUCY AGGS and her daughter, the latter of whom is a minister. My second time of being at this place was very unexpected to me, but it was truly gratifying to meet again with so many friends whom I had thought I never should have seen again, and I believe it was not less so to many of them for I am persuaded there are not a few amongst them of whom we shall long remember each other for good.

27th—left Norwich early this morning on my way home and with some difficulty arrived at Sheffield about 8 o'clock the next morning, and attended meeting there morning and afternoon, and lodged at my kind friends WILLIAM HARGREAVES where I was very kindly entertained, left there the next morning and arrived at home in the evening where I found my family all well, for which, and the many other blessings I am favoured to partake, my heart was filled with thankfulness to the author of all good, and sweet were the feelings, yea, very precious indeed was the peace, I was permitted to feel on sitting down by my own fireside, and taking a retrospect of my late journey, and I was led to contemplate upon the very many, very precious opportunities, I had been favoured with from time to time, not only in sitting down with friends in their meetings, but very frequently was I favoured to enter into feeling within their families where my lot was cast, and I humbly trust they with I, and I with them, may ever bear in remembrance that seasons of refreshment are not at our command. May all then patiently wait and quietly hope for that strength which can alone support in every time of temptation and conflict.

Readers of the above will have noticed a reference to the Hargreaves family of Sheffield, and especially to the daughter who was Lydia—"a very valuable friend whose kindness to us I shall not easily forget"—which kindness ripened into love and Ralph Neild married Lydia Hargreaves in 1839. She was the daughter of William and Rachel Hargreaves, and sister of the younger William (d. 1874). She was a minister thirty-one years. She died at Whitby in 1859. Many letters to her are in D.





## A Family Knot—Very much Tied



POKEN extempore after the Marriage Supper at Ridgmont, in the year 1760 (of my father and mother, E.S. *i.e.*, Edward Stickney). By William Cowlam, of Hull.

" Behold here sit by this good fireside  
Four Bridegrooms near with everyone his Bride.<sup>1</sup>  
Behold, likewise, a lovely sprightly Boy,<sup>2</sup>  
The present hope of still succeeding Joy.  
The Great Grandsire shall first of all be reconed,  
The Great Grandmamma like him be second,<sup>3</sup>  
Next Two Grandfathers & Grandmothers Two,<sup>4</sup>  
Four Husbands & Four Wives you also view,<sup>5</sup>  
Three Sons Three Daughters,<sup>6</sup> & observe the other  
Are Fathers Three, Three Mothers one step Mother.<sup>7</sup>  
Next Two Great Uncles & Great Aunts we find,<sup>8</sup>  
Uncles and Aunts<sup>9</sup> two Brothers & two sisters<sup>10</sup> kind  
Great Grandson,<sup>11</sup> Grandson<sup>11</sup> Nephew<sup>11</sup> & Sons three,<sup>12</sup>  
Yea more, but pray tell how can all this be ?  
How is the Knot (declare it among friends)  
That ties so many & with so few Ends—Nine."<sup>13</sup>

<sup>1</sup> Nicholas Turner and Elizabeth,  
Ambrose Stickney I., and Mary,  
John Stickney and Elizabeth.  
Ambrose Stickney II., and Rachel.

<sup>2</sup> Ambrose Stickney III., son of John and Elizabeth.

<sup>3</sup> Nicholas and Elizabeth Turner.

<sup>4</sup> Nicholas and Elizabeth Turner, and Ambrose I. and Mary Stickney.

<sup>5</sup> The same as 1.

<sup>6</sup> Nicholas and Elizabeth Turner,  
Ambrose I., and Mary Stickney,  
John and Elizabeth Stickney.

<sup>7</sup> Mary Stickney (step-mother).

<sup>8</sup> John and Elizabeth Stickney  
(great uncle and aunt to their own son).  
Ambrose II., and Rachel Stickney.

<sup>9</sup> There were several uncles and aunts in the party: Elizabeth Stickney was aunt to her husband; (could her husband be uncle to himself? !). Ambrose Stickney I. and Mary were uncle and aunt to their grandson, Ambrose III.

<sup>10</sup> John and Elizabeth Stickney and Ambrose II., and Rachel Stickney.

<sup>11</sup> Ambrose Stickney III.

<sup>12</sup> Ambrose Stickney I. and II., and John Stickney—father and two sons—all sons-in-law to Nicholas Turner.

<sup>13</sup> The nine were: Nicholas and Elizabeth Turner, Ambrose I. and Mary Stickney, John and Elizabeth Stickney, Ambrose II., and Rachel Stickney, and Ambrose III.



Robe	Turner==Lydia Stephenson			
b.		b.	d.	
d.				
1st				
Rebecca==Am	NICHOLAS TURNER==ELIZABETH TOWSE			
b. 1695	b. 1683.	m. 1715.	b.	d.
m. 1723	d.			
d. 1727	A	B	E	D--and others
Rebecca	ELIZABETH==JOHN STICKNEY		RACHEL==AMBROSE STICKNEY II	
b. & d 1727	b. 1726	b 1730. d.	b. 1735	b. 1733. d. 1779.
	m. 1757		m. 1759-60	
	d. 1764		d. 1783	
	C			
	AMBROSE STICKNEY III.			
	b. 1758.	d. 1792.		









## "The Beacon"

Extracts from letters by my father, James Clark, of Street, Somerset, then just turned twenty-three years old, to his future wife, Eleanor Stephens, of Bridport.

1. Liverpool 1st. Mo. 31st. 1835.

[Earlier in letter re Elections]—"Have you heard of the dilemma W. Gilpin was in about the election through giving another card to vote for some one else? He was taken up with the man and put in Bridwell for a day, at first with 30 or 40 thieves. He got out on bail and was tried last 2nd. day" [and J. C. was hoping to send account in paper of trial].

Isaac Crewdson has just published a book entitled a Beacon to the Society of Friends. I believe it treats on the points that have produced so much difference in our Society, as it seems to have produced considerable excitement among Friends here; many I hear have been writing to him. I have bought the book and hope to be able to look it over this evening.

2. M/ter 2 Month 15th 1835. [Post mark: Leicester, Feb. 17th, 1835.]

Little did I ever expect at one of our religious meetings to witness such a scene as disgraced this morning's meeting at this place [Manchester] and as I know it will be a subject in which you will be deeply interested I take this first opportunity of writing whilst it is fresh with me; for what must eventually follow this morning's proceedings will I fear make it a most eventful Meeting. I attended the Monthly Meeting on 5th day as it was expected there would be some discussion on the religious difficulties that have so long agitated this Meeting. At the close of the meeting, when the Clerk enquired if there was anything to lay before the meeting from Manchester, John Harrison said "that he had to state to the meeting that a member of the Meeting, Isaac Crewdson, had published a book entitled 'A Beacon to the Society of Friends,' which contained principles contrary to those of our Society, as it denied the influence of the Spirit." Then he was interrupted by the Clerk who enquired if he had privately dealt with the individual and informed him that he was going to bring his case before that Meeting. He had visited him but had not told him that he was going to bring it before that meeting and it was at once decided by the meeting that it would be irregular to bring it forward then. At the last Lancashire Q.M. some Friends stated that Manchester M.M. was in a state requiring assistance from the Quarterly Meeting and all the representatives from Manchester confirmed it. Ann Jones was at the meeting that day 2 weeks and preached a most remarkable and pointed sermon. Turning towards I. Crewdson



she said "there be some here pretending to take the Scriptures as their guide would exalt them above the Spirit" or words to that effect.

This morning Joseph Cash of Coventry was at Meeting and gave us a short sermon. Shortly after Wm. Boulton rose and commenced with the text "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and by His stripes we are healed." He was stopped here by Jas. Hall (a Friend of some standing in the Society but not in office) with "I have to request that Wm. Boulton will keep his seat in our religious meetings." W.B. said: "If such be the sense of the meeting I submit" and immediately sat down. Several Friends at once from the body of the Meeting: "We hope Wm. Boulton will proceed." Benjamin Pearson, an Overseer: "Friends must see that this is a most irregular mode of proceeding. No one may interrupt a Minister who has not been forbidden to speak by the Meeting for Ministers and Elders." James Hall: "Wm. Boulton has been forbidden to speak by that Meeting." Wm. Boulton arose: "Will the Meeting allow me to say a few words to entreat that no more may be said on this subject at this time. Let us not forget the high purpose for which we are assembled, which is not for discussion but to worship God. Whatever may be our opinions on this point let us pray for ourselves and for each other that God may forgive our brethren their sins and for this reason because that for Christ's sake He hath forgiven us. Let me once more beg that nothing more may be said on this subject at this time." After a short silence Benjamin Pearson said: "I hope I am not unmindful of the purpose for which we are meeting together, but I feel compelled to state that W. Boulton never has been requested by any Meeting to keep his seat." Wm. Foden, an Overseer, sitting next (James Hall) said: "I must, as an Overseer, request Jas. Hall to keep his seat, he was about to rise." Jas. Hall: "I have as much right to speak on this subject as any Overseer present and although Benjamin Pearson has been pleased to deny"—Here many Friends began to leave the Meeting and several Overseers rose to silence James Hall. Amidst much confusion Isaac Crewdson said: "Let me, dear Friends, say one word, which is to request that you will not leave the Meeting, but let us endeavour to settle into silence before we break up." John Harrison: "I do hope that we shall settle again into silence and that our Friend J. Hall, will keep his seat." After a few words on the propriety of reading the Y. Meeting epistle it was concluded to read it, shortly after which the Meeting broke up. I never beheld a Meeting in such a state. Very many were in tears on both sides the meeting and it was really a most distressing season. With the assistance of C. Gilpin's memory, who is now with me, I believe I have given thee everything that passed. Lieutenant Fabian was at Meeting but I have not been able to meet him since.





It is now Meeting time and I trust we shall have a more peaceful time.

Leicester, 2nd day night. When I commenced this I fully intended forwarding it by this morning's post even if I had stolen the time from my 4 hours rest last night, but it was so cold when I got into Derby this morning that it chilled my intentions. The afternoon meeting yesterday was fully attended. Joseph Cash spoke and a woman Friend and we broke up very peacefully. But such proceedings as these must bring matters to a crisis. The Orthodox, as they would I suppose call themselves, seem determined not to let it rest. It is very grievous that it should be so, for of all I can see of the differences there is not any need of a separation. Friends holding both may I think belong to the same Society. There is not a difference of sentiment sufficient to warrant such a separation between Christians. But if things do come to such a pass; if there must be a separation, which I would seek every means to avert, may we, my precious Ellen, unitedly pray that our understandings be enlightened to comprehend the precious word and may we take as our only guide the only direct revelation of the will of our Heavenly Father and as in true sincerity of heart we do pray that the Holy Spirit may enlighten us, the merciful God who heareth prayer will assuredly hear us and we shall on this most important subject be preserved in unity. . . .

I was at I. Crewdson's on 6th day evening as he had hoped I would spend an evening there as he wished to send something to Uncle [Thomas] Clark. He wrote my name in one of his books and gave me, "if," he said, "I would have a book containing such poison." He was much pleased to hear that Wm. Forster was going into Cornwall. Joseph Sparkes of Exeter was the author of that little book<sup>1</sup> that was distributed in your M.M. and is going to publish a 2nd edition with his name attached. I should not have written quite so soon but for these occurrences. . . .

I had  $\frac{1}{2}$  an hour's conversation with Wm. Howitt this afternoon, principally on the state of our Society. I did not quite like all his views. . . . But it is nearly 2 o'clock, I must conclude.

Liverpool 8th Mo. 17th '1835. . . . I hope I can get to Manchester Meeting 5th day morning but it is rather uncertain. The Meetings here yesterday were interesting to me from the presence of several Friends I had long had a desire to see. Edwd. Alexander, Limerick, Saml. Tuke, Wm. Allen and Peter Bedford. The 2 former I met in the evening after meeting at George Crosfield's, who kindly invited me to his house to supper. His wife is the Margaret Crosfield, whose severe remarks you will have seen recorded in the *Christian Advocate* if you saw the one 1

<sup>1</sup> An Affectionate Address to the Society of Friends in Great Britain and Ireland.



mentioned to thee 3rd of this month, with an account of the M. Meeting at this place and the reception of a memorial from some Friends here of the name of Hodgson,—Brother and 2 Sisters—giving their reasons for sending in their resignation (they hold similar views to I. Crewdson). The Men Friends hesitated to read it fearing it might contaminate the minds of the youth, but it was read. Then they were hesitating whether it should be sent to the Women Friends. However, they had it, and after reading a part thought it too bad to proceed with. The sermons yesterday from E. Alexander and Wm. Allen bore rather strongly on the question in dispute amongst us. E. A. is rather a powerful Minister. The latter preaches what would be called a real Quaker Sermon, exhorting us to "dwell deep, seek to the light within," etc. S. Tuke is a very agreeable Friend. I had a good deal of conversation with him. His head is remarkably fine; I think the best and most strikingly so I ever saw. He told me "they hoped to be liberated before the end of the week but it was very uncertain," so I quite hope to meet W. Forster at Manchester. He was at Bolton on 1st. day. I met J. Compton at Chester (a Manchester Friend, one of the Overseers and a friend of I. Crewdson). He told me the Committee had sent I. Crewdson a sort of written accusation containing 8 different points, which I. Cn. had very clearly and fully answered, shewing them wherein he thought Friends were erring, but written in a truly Christian spirit. I can hardly tell thee of the feelings that occupied my mind after taking my seat in Meeting yesterday morning and seeing one Friend after another that had taken an active part in these persecutions, filling the highest seats in our Synagogue. . . .

I was up early this morning and bathed with C[harles] Gilpin, after which we went over the water about 3 miles hence and breakfasted with J. Robinson Pim, an Irish Friend well known as principal manager of, I suppose, nearly  $\frac{1}{2}$  the Steam Packets in the Kingdom. He has a very nice house and garden, reminding me of some of the pleasant houses at Falmouth.

James Clark had been apprenticed in, and then became partner in, the Sheepskin-Rug factory founded ten years earlier by his brother Cyrus. Charles Gilpin, for long M. P. for Northampton, who helped J. C. over his report of the Manchester episode, was apprenticed to his father in Bristol. The two cousins were from boyhood much together. When apprenticed both were short of pocket money. So they devised a plan by which J. C. would make, from odds and ends of the rug material, brown sheepskin slippers lined with lambs-wool, which his cousin was to sell in Bristol. They caught on so well





that from this originated the large boot and shoe factory (now C. & J. Clark, Ltd.,) at Street. The rug business is now Clark, Son and Morland, Ltd., Glastonbury.

James Clark as traveller for the firm, went into all parts of the United Kingdom, and seems to have been most kindly welcomed by Friends everywhere. Even when in his nineties, he often recurred to the mixed experiences of those strenuous days, but always with a note of thankfulness to the kind-hearted hospitality by Friends on these journeys. Frequently he spoke in this respect of Isaac Crewdson. Hence the Manchester episode was of double interest to him. Plainly he did not take I. Crewdson's standpoint, but he strongly shared the very prevalent feeling among many younger Friends, that what took place was persecution. Among the many who then left the Society in consequence were three or four of my Mother's brothers, sons of William Stephens, of Bridport.

I have included a good deal of the "setting" of the more essential extracts, as helping to form the picture of events.

*Asgarth, Purley.*

J. EDMUND CLARK.

### *Swimming against the Stream*

"Look at that man swimming (said a gentleman to his companion, as they stood above Putney Bridge) did you ever see the like? he is swimming against the stream. I will bet you a guinea he is a Quaker, for none else would swim against the stream." The other replied, "As you cannot possibly know that circumstance of a naked man, I will bet you a guinea that he is *not* a Quaker."

They waited until he came out of the water, and dressed himself, and as his appearance did not confirm the conjecture of the challenger, he told him in a polite manner of the wager depending, and begged him to decide it; to which Sylvanus Bevan with great good humour replied, "Notwithstanding my appearance with respect to dress, I belong to the Society of Friends and the reason of my swimming against the stream was this, —finding it running strongly, I had the curiosity to try if I had strength sufficient to make way against it, but was only able to do it for a short way, as you might observe."—From *Records and Recollections of James Jenkins*.



## "The Western Rebellion"

HENRY FERRIS has presented to D a reprint issued in 1912 of the only known copy<sup>1</sup> of *The Western Rebellion; containing an Account of all the Persons arraigned and Tried by Lord Chief Justice Jefferies, . . . 1685, for aiding and assisting James, Duke of Monmouth*, by Richard Locke, 1782.

On page 7, in a list of twelve men from Frome, appear the names of George Hussey and Thomas Paul,<sup>2</sup> with this note:—"These two men were wool-combers, one of whom lived in or near Taunton, and the other in or near Ilminster. They were both advanced in years, Hussey being about seventy, and Paul upwards of sixty. They often declared that they had not been in the least concerned on either side; but that having been taken up on suspicion, they had imprudently pleaded Guilty, in hopes of being pardoned. It is said of the latter, who was one of the people called Quakers, that just before he was executed, in a kind of prophetic spirit, he foretold the revolution exactly as it happened."

<sup>1</sup> Preserved in the Library of the Somerset Archæological and Natural History Society, Taunton Castle.

<sup>2</sup> No entry of the death of Thomas Paul occurs in the Somerset Burial Registers; but in connection with London or Somerset the name occurs six times in Besse's *Sufferings of the Quakers*, between the years 1661 and 1672. Thomas Paul was one of the 491 prisoners released under the Patent of Charles II. in 1672.

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J. Ernest Grubb, of Carrick-on-Suir, Ireland, has in his possession the marriage certificate of Daniel Massey, of Bandon, Co. Cork, and Mary Whitlock, then of the same town, but recently removed from Norwich. The certificate is dated 30th of 7th month, 1677.

In addition to those of the contracting parties, there are twenty-five signatures including that of Thomas Wight, the compiler of *A History of the Rise and Progress of the People called Quakers in Ireland, from the year 1653-1700*. The record is written on the two sides of a folio sheet and has evidently been abstracted from a book.



## The Cambridge "Journal of George Fox"

*Continued from vol. xv., p. 152*

67.—Vol. I., p. 444.—The following letter from John Audland to George Fox, 1654, gives another reference to Nathaniel Cripps :

G : ff :

Deare & pretious, whom my soule loves, and breaths after, in the Liveing with thee to dwell, and with y<sup>e</sup> Liveing Power to be girded, for Evermore. Strength comes from the fountaine of Life, Deare, Reach, & pray for me, that in the Eternall J may grow & Raigne.

The Worke of y<sup>e</sup> Lord is great, & doth much prosper & spread : J have been in Bristoll severall first dayes, & none with me ; The Meetings exceeding large & peaceable, & J have gone into y<sup>e</sup> Countrey, in y<sup>e</sup> Week-dayes, & kept the Meetings there ; and J see a mighty service in keeping the first dayes at the City ; for it keeps all, over y<sup>e</sup> Countrey ; & all is kept open, & much over, in regard the Meetings are so great & peaceable ; and a door is open all y<sup>e</sup> Countrey about.

The last 7<sup>th</sup> day J had Moveings to goe about 20 Miles to a Meeting which was appointed by Humphrey Smith ; and Jo : Camme was in y<sup>e</sup> City : and one y<sup>e</sup> last first day (J was there) a very great Meeting in a Towne, & many Convinced, & all was silent & bound downe, & a Justice of peace was there, & is very loveing & tender, & all his family ; J was at his house, and had a Meeting there, & abundance is Convinced thereawayes ; They are high in Wisdome, but they owne the Truth in much Love, The Justice Name is Crispe in Glostershire, not farr from Tedbury.

Two Johns [Wilkinson and Story] is in Wiltshire : John Camme is in y<sup>e</sup> Countrey hereaway.

Judge ffell's Daughters is gone North this day ; ffriends are pretty fresh.

J am thine in my Measure, waiting upon y<sup>e</sup> Lord to be refreshed & kept over all the World, that y<sup>e</sup> Liveing God may be exalted.

JOHN AUDLAND.

Two Elizabeths [Levens and Fletcher] was at Bristoll, Came when J was gone into the Countrey, & stayed 3, or 4 dayes thereaways, & they passed away towards that Justice house to a Meeting.

8<sup>th</sup> day, 6<sup>th</sup> moneth.

From a contemporary copy, with copies of other letters, headed : " A Booke of Letters which were sent to G : F : From John Audland & John Camm concerning ancient Passages (with some Epistles &c.)." MS. in D.





## Middleton-Molleson Wedding Certificate

THROUGH the kindness of J. Ernest Grubb, we have been able to examine the marriage certificate of Joshua Middleton, of Newcastle-on-Tyne, son of John Middleton, of Darlington, and Jane, daughter of Gilbert Molleson, of London, late of Aberdeen. The wedding took place at Devonshire House on 9th September, 1697.

The Certificate is printed on Vellum, the inserted particulars being in the hand-writing of the Recording Clerk of the period, Benjamin Bealing.

The words used by the contracting parties being somewhat unusual we here print them :

*The Bridegroom* : " My friends and all you y<sup>e</sup> are here present You are my Witnesses this day That I doe solemnly and in the feare of God take this my friend Jane Molleson to be my Wife, In which I doe promise by his Grace to be to her a loving and faithfull Husband till Death separates us."

*The Bride* : " friends and people whom I desire to be my Witnesses that in the feare of God I take this my friend Joshua Middleton to be my Husband and doe promise by the Lords assistance to be to him a faithfull Dutifull & submissive wife till it shall please the Lord by Death to separate Us."

The marriage is witnessed by ninety-eight Friends, including under " relations " the names of Molleson, Barclay and Tyzack. William Penn, Thomas Story, Thomas Lower and his daughter Margery, Daniel Quare and his wife Mary, Benjamin Bealing, and Mariabella Farnborough are among notable Friends who were present.

This interesting certificate is now the property of Leonard Southall, of Birmingham.

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## Advice to Servants

4 x. 1670. It was alsoe agreed that W<sup>m</sup> Kinge and John Goodwin should speake to Dorothy Teate & Eliz: True to Signiſye friends disunitye w<sup>th</sup> their not complyinge to the place of a Servant, to such a one as friends Judge would not oppress them.

ix. 1674. It is Concluded by friends that Anne Hall & Sarah Buddery should speake to Elizabeth Sheltram that she may be faithfull to the truth where she have to doe, because she is a Corner Amongst friends & also to satisfie her Master & dame where she is to goe If she doe goe Concerning her.

*Minute Book of Norwich M. M.*



August the 6th, 1797

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"Attended by particular invitation, a public meeting of the Quakers, at which P. W. of G. with his suite and between three and four hundred soldiers, were present. There were four principal speakers, two men and two women. The dismal twang, the braying whine, the suspiration of forced breath, the sudden and violent transitions, from oracular slowness to vehement rapidity, and from sibyllistic fury to colloquial familiarity, in wild rhapsodies without coherence or drift, and perplexed applications of shreds of Scripture, Old and New, with no discoverable propriety, to no apparent purpose—contrasted with the unite attention, the sobs and tears of their own auditory—were really convulsive. With every disposition to be serious it was difficult to preserve a decency of deportment. This sect completely puzzles me. That persons, all above the vulgar, many of excellent good sense and extensive information, most exemplary in their conduct, mingling in the business if not the pleasures of the world, performing all the common offices of life like other folks, and governing their own society by maxims of the soundest discipline, should, at this time of day, persist in nourishing a fanaticism so extravagant and revolting to all common sense is very surprising: that they should wish, as in this instance, to exhibit a public spectacle of their folly is altogether unaccountable.—On shewing a disposition to withdraw, we were repeatedly pressed to stay till the conclusion: and thanks were then formally returned for the general silence and decorum maintained by the spectators (which indeed was exemplary) as if they were sensible of the difficulty of preserving it.—I really thought the thanks well merited."

Taken from the Diary of a Lover of Literature.

From a MS. in D. Information desired as to the Diary and the persons mentioned therein.





## Against Running into Debt

From our Quarterly Meeting, the 30 of y<sup>e</sup> 10th month, 1674.

We understanding that Truth hath and doth suffer by many that have been amongst us, who have run into debts, and not been able to pay them, have considered and agreed at this meeting, that two or three friends of every meeting be very watchful over y<sup>e</sup> rest, & examine y<sup>e</sup> estates & way of trading of all such as there appear a ground to suspect their running into debts, that they may be advised and warned that these occasions may be prevented by w<sup>ch</sup> truth doth suffer, this we find to be according to truth, and that it will answer truth in y<sup>e</sup> generall, and therefore judge them to be out of truth which are unwilling to bring their deeds & dealings to light, that they may be manifested.

At the Quarterly Meeting at Samuel Pikes in Hingham, the 30<sup>th</sup> of y<sup>e</sup> 4<sup>th</sup> month 1680

For the future preventing the many evils & Miscarriage w<sup>ch</sup> have too often hapned among many that have p<sup>re</sup>ssed the truth with us, both in respect of their dealing & trading amongst men, & severall other wayes whereby the truth hath been Evill spoken of, & the honest hearted greatly burthened & grieved, Therefore this Meeting hath judged it of absolute necessity, that from this time forward If any suspition or cause of jealousie doe appeare to any friend in any meeting in this County. That forthwith that friend having such jealousie of any other walking not as becomes the truth, doe advise such friend to disist from going in such way, but if he refuse or will not be advised then to signify the same to two or three of the most honest and substantiall friends in the said meeting, who are desired and required as they tender the good & the p<sup>ro</sup>perity of the truth, to take a speedy & an exact Examination of every such suspected one amongst us, & if they find they have indeed been guilty & doe stand guilty of such miscarriage that p<sup>re</sup>sently (if it be by way of running into debt) they doe require to know his state and condition either by his bookes or as they think fitt & to report y<sup>e</sup> same to the next Monthly meeting who are forth with to take such care as to stop the said p<sup>er</sup>son soe miscarrying, in this further going on in such a way, and to give such counsell as the cause requires, & if such one shall refuse their counsell & advice that forthwith such one so walking be denyed and openly disowned, and that every monthly meeting doe chuse and nominate two or three friends to see this order put in Execution.

By the order of the said Quarterly Meeting.

SAMUELL PYKE.

*Minute Book of Norwich M.M.*



## Town Thoughts on the Country, 1792



HAT beauties deck the rural scene,  
Its golden fields, its meadows green ;  
Slow floods that thro' the meadows glide ;  
Fair herds that throng the river's side,

Bathing at noontide's sultry gleam,  
Their feet within the cooling stream ;  
The distant landscapes misty blue,  
The nearer prospect's graver hue !  
Here the pale willows shade the meads,  
There bend the wind-obeying reeds ;  
And there tall elms in long array  
Their straight unwedded trunks display.

Such objects please in distant sight  
And beauties more minute invite  
Inspection close—the insect train,  
And flowers that paint the summer plain.  
Industrious bees, with busy care,  
Wing provident the peopled air ;  
Whilst humbler pismires, gathering food,  
Track o'er the ground their public road.  
The gay papillios lightly range  
From flow'r to flow'r, with grateful change.  
Libellulas, in airy rings,  
Play o'er the brooks on azure wings ;  
Where purple loosestrife's spikes ascend,  
And vetches tufted blossoms bend.

But stop :—botanick lore, too long,  
May, from its scope, detain the song.

Though these the charms which, to the heart,  
May joy, in rural shades, impart ;  
Still let me not their want bemoan ;  
Bliss dwells not in those shades alone.  
If mine the lot in crowds to dwell,  
Grace every sorrow can dispel ;  
And purer joys, in towns, dispense  
Than nature can confer on sense.



But if, permitted by the Power  
 Who form'd, and guards us every hour,  
 His wisdom seen in Nature's page,  
 May our observing eyes engage,  
 From works of men who would not part,  
 And with his works refresh the heart?

JOSEPH GURNEY BEVAN  
 (1753-1814)

### Kelpius and Quakerism

The following is taken from *Portraits of the Founders*, Boston, Mass., 1919, p. 261. It is interesting in connection with the early spread of the knowledge of Quakerism on the Continent of Europe.

Johannes Kelpius (1673-1708), Pietist, was born in Hungary. He graduated at the university of Altorf in Bavaria, and became interested in Jacob Behmen. In 1694, he and a company of his followers settled on the banks of the Wissahickon Creek, Pa.

Whittier writes :

"Painful Kelpius from his hermet den  
 By Wissahickon, maddest of good men,  
 Dreamed o'er the Chiliast dreams of Petersen."

In a letter to Fabricius, his tutor, Kelpius wrote in 1705 :

"I have not become a Quaker. Such an idea hath never come into my mind, albeit I love them from my inmost soul, even as I do all other sects that approach and call themselves Christ's."

### In Fear of Suffering

8 ix. 1671.—It was brought in that John Hart & Jno Allen had been with Jno Sloames and spoken to him about his paying tithes and his Answer was If they could show him a waye that he & his ffamilly might not be Ruin'd he would not pay them : And Could git but little Answr but to that Effect.

*Minute Book of Norwich M.M.*

*A Practical Note-Book of the Geography of China* has been written by Ernest W. Sawdon, B.Sc., and Tsang Tao To'ung, of Friends' High School, Chungking, and published by the Christian Literature Society, of Shanghai, 1919.





## The Rev. Colonel John Wigan

JOHN Wigan was a clergyman of the Established Church, and held various posts both in the quiet times and in the early civil war. A chapelry at Gorton, one at Heapey, where Prince Rupert harried him on his way to Marston Moor, and one at Birch are the chief. When the Presbyterian system was legalised and erected, he declined to submit to the jurisdiction of the Manchester Classis, and they failed to coerce him.

The old Hall of the Barons of Manchester had been presented by the last of them, who became a priest, as the residence of the college of priests to serve the parish church. At the reformation, when priests were allowed to marry, they no longer needed a collegiate residence, and the property was leased to the Earl of Derby as a town house. As the Earl took the royal side in the Civil War and was beaten, his property came into the market, and John Wigan took over the lease. In 1649 he fitted up the large barn, close to the Gate-house, within sixty yards of the Parish Church, as a Baptist meeting—the first in North England. In 1650 he handed over the care of the congregation to J[ames ?] Jones, a minister, and Edward Gathorne, a prominent resident, while he himself took a commission as Captain in the cavalry of the New Model. When the second Scotch invasion took place in 1651, he scoured the county, and locked up all the royalists in jail at Lancaster and Liverpool, so that the Scotch found no local help, and were easily defeated. Wigan was promoted, and became Colonel of the Life Guards. But when Cromwell accepted the resignation of the Nominated Parliament, Wigan with many other Baptist officers laid down their commissions—or were cashiered. He returned to Manchester, with large arrears of pay as an officer, and with orders on the county ecclesiastical commissioners for £100 a year as a minister, which he drew regularly till the Restoration. He married off two daughters, to Daniel Dunbabin, of Warrington, of a substantial woollen-drapery, and to William Morris [of Ashton ?] another minister. His son, also called John, he trained at Cambridge for the ministry. His friend Humphrey Chetham left large sums to found a local charity, and the feoffees cast their eyes on the valuable property in the heart of the town. They easily came to terms for most of it, but the barn or Gate-House was still being used for Baptist worship, and Wigan got excellent terms before he gave up possession. The feoffees seem to have slightly remodelled the premises, and the barn is no longer to be seen, but a monument of 1653 marks the approximate site. The Church next worshipped at Cold-house, whence it migrated to Rochdale Road; seven daughter Churches exist of which the most important is Moss Side.

In 1657 Wigan acted with Thomas Holland of Warrington in some affairs of the Established Church, under its Cromwellian rule. And when Sir George Booth raised a royalist rebellion in 1659, Wigan took up arms and garrisoned Manchester till Robert Lilburne arrived with a regiment of Regulars.



In 1661 William Morris went to live at Grappenhall near Warrington, and acquired land there. One croft at Hill Cliff he leased out for three lives to Peter Daintith, of Stockton, a tailor. Next year he died, and his son John (Wigan's step-grandson) became his heir. In 1663, June, Daintith sub-leased the croft, and in September John Morris released the freehold as a burial place for Baptists and such others of the Congregational way in Cheshire and Lancashire as wish to bury there; with leave for the building to be converted as the free-holders may desire. To this deed, Wigan, his son John, and his daughter Lydia Morris were witnesses. When the farming tenant attorned to the new owners, John Wigan junior was again witness. In that year occurred the abortive rebellion, in which Wigan, Jones and Gathorne were all concerned; he was therefore committed to Lancaster jail.

From his own publication, at Devonshire House, comes the rest of the story:—On 23 February, 1663/4 he met Friends in jail, who challenged him to a debate, arranged for the Thursday after 8 March; but as the judges came then and sat till 16 March, it was not held. Query; why was not he tried then for treason? The debate came off on 17 March, centering on the nature of the Light Within. On 10 May he wrote out an account and gave it to the jailors. On 1 August 1664 he was urged to publish it, in a letter signed W. L., J. R., J. S., R. S. These may perhaps be William Leigh and John Ryland of Warford, John Sprogson, of Warrington, Roger Sawrey of Broughton on the edge of Cumberland. Also on 10 March 1664-5 two Londoners urged him to publish, H or J D., and N. S., probably Henry Danvers and Nathaniel Strange; three of these were brother colonels. As a result he did prepare for the press on 15 March 1665, dedicating to all the faithful followers of the Lamb in Lancashire, in and around Manchester, Warrington and Lancaster.

George Fox, or one of his editors, says that he died of the plague in London: I cannot corroborate or dispute this.<sup>1</sup>

He is the founder of the Baptist cause in Manchester, and closely connected with the rise of that at Warrington, better known to-day as Hill Cliff.

Sources: *State Papers*; Shaw's *History of English Church* 1640-1660; Martindale's *Autobiography*, and other publications of the Chetham Society. Deeds of Hill Cliff.

W. T. WHITLEY.

<sup>1</sup> See *Camb. Jnl.* i. 458, ii. 63, 64, 395, 475.


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Joseph Taylor has sent to the Reference Library, from the Friends' Settlement, 96, Beadon Street, Calcutta, a copy of *Doctrine, Practice and Discipline*, 1861, which formed part of a library of Friends' books sent out to India in connection with the visit of Mariano and Cecilia D'Ortez to London Y.M. (see *Friends Beyond Seas; London Y.M. During 250 Years*). The book was evidently bound locally and bears a stamp "Society of Friends' Library, Calcutta."





## Wilkinson—Storyism in Wiltshire c. 1680<sup>1</sup>

 HARAS the peopell of the lord in the county of Wilts, In particular the quartarly meeting tharof, haue bene beyond expression exarsised With A sad & Lammentabell sizem & deuision ; first fomented & stirred vp, By John Storry & John Wilkenson of wesmorland, And aftarwards carried on by seuerall in this County ; The cheef wharof wase Arthar Esmead Nathaniall Coulman John Genings & John Matreuis<sup>2</sup> ; Whoe Apeared for meny months with all thaire indeuors to scattar, deuid, And to lay wast our quartarly monthly & weomens meettings, wch thay where in tims past verry zealous for ; constituted & set vp by the moueings & giuidings of the wisdom of the most high god ; A particular account of which deuision & sapparasion is intended to be recorded in a wrightten Book intituled A particular Account of the rise begining carriing on & progrese of the deuision & sepparasion which is the work of belliall & his Instruments in this county of wilts<sup>e</sup>, &c.

And Now for as much as we did labor throw great suffarings heuy burthens & vnexpresabell sorrow for A long time with thease men & those Joyned with them wilst with vs in our quartarly & monthly meettings Being often bowed before the lord for them, With indevors to reclaim them ; yet after all thay in a very vnchristian mannar Sepparated from vs taking away at one of our quartarly meettings our quartarly book<sup>3</sup> ; & retains it with our publik stock vtell this day ; And for as much as we finde that thay will not heare but grows high heddy stobborn & moore & moore Rebellious & oppon in the oposition of the truth, its Leadings guidings & saruiceses ; And the saruents of it, setting vp publikly & that before the world thair standard of sepparasion, &c.

We are stirred vp in spirrit (in the dread fear & aue of the lord god of heauen & earth & in true zeall for his



honnour & the glory of his name, And loue of his presious & indeared truth; And as A warning to all the simpell harted in this age & to succeeding ages) to record A Judgment; And we doe hearby in the name powar & Athorrity of the Allmighty god Record A Judgment, Against thease men, And all Joyned with them in the Aforesaid work of sepparasion & deuision & all thaire euill ways & indeuors of deuiding Amongst gods herritage; Which thay haue bene exarsised in to the dishonour of the deare worthy renowned name of our god. And our faith is that the liueing god in whose loue we haue boren longe with them & sought them will deal with them, And justly reward them whoe haue hard our crys seene our sufferings considared our moornings botteld our tears, Whoe haue gloriously apeared for our presaruesion And for the delliuercanc of many out of this snare,

And Now to the lord we leaue them, as branches withered & withering, before the lord god of the whool Earth, Throw thaire forsaking the deuine sap & vertue of Crist Jeesus our lord & head, And it would be our exceeding joy Might thay be reuiued & recouerred Againe which we leue to thee o lord before whome we are bowed this day in doeing this thy will & answaring thy counsell,

William Smyth	Edward Edwards	John Gibbens
Jsreall Noys	Jsack Silf	William Jsack
John harris	John Clark	Thomas Smith
John Stokham	Danniall Yung	Marmeduk Robbins
Roggor Cook	Edward luff	Nathaniall Baylly
Robbart Cox	Waltar Edwards	Ralph Gell
John gardnar	Josiph Bushall	Samuell Noys
William Bury	John gay	William Smith
William Geding	Thomas Smith	Jonetheen Scott
Thomas hinly	William laws	Thomas Lawranc
Addam Goldny	John Gingell	Edward Broune
William Saudig	John Neat	Thomas Barrat
William Playar		John Parradis
William Tyllar		

[Wiltshire Quarterly Meeting, 4<sup>th</sup> of 8<sup>th</sup> mo. 1680.]





The following letter<sup>4</sup> from Robert Barrow to Friends in Bristol recounts some of the movements of these Separatists outside Wiltshire :

Swarthmore thee 15 daye of the  
1<sup>st</sup> month 1678/9

Richard Snead  
Charles Joanes & the  
rest of our Faithfull Bretheren  
& welbeloved ffrriends in and  
about Bristoll.

. . . Well deare ffrriends tis like you know of the comeinge of some of Jo : Storyes agents comed out of wiltshire to make Broyles & tumults in our countrye about the 15<sup>th</sup> of the last month came to Kendall. J : W : Arthur Ishmead & Nat : Coaleman & after they had had too generall meetings with the seperates they came amongst vs they must needs have there meetings generall for there whole company when they are all together men women & children they are for quantitye but like an ordanary meeting but when they had visited them as the said then Arthur & Robert Pocock [of Reading] came to Kendall meeting where Arthur had his full time without any Interruption, but after him a freind stood vp in the name of the Lord & Ript vp the nature & pedegree of that well favoured harlott & of that spirit of darkenesse which is gone from the crosse & out of the power & life of Righteousnesse, though death can take of the fame thereof & the said freind concluded the meeting in prayer but Arthur & some of his partye that was with him was greatlye disqueted yett being much chained could not gett vp to Jangle & the same day being the 4<sup>th</sup> daye of the weeke nathaniell was att grayrigg meeting And as J heare was verry Large in his words though freinds could not beare him nor sitt vnder his Ayrie talke but Reproved him but he said he would speake except they pulled him downe & Tho : Robertson spoake to him & when he would not heare him Thomas Becked of him softly with the back of his hand to have him to give eare to him & the said nathaniell Reported that he laid violent hands of him but there was many freinds that heard & saw all & T. Robertson was farr from any such thing—Soe the next





first day following they came all 3 viz<sup>t</sup> the wiltshire men to Sedbridge meeting where there was a considerable bodeye of friends & severall in the ministry & and after one of our ffreinds had declared then Nathaniell stod vpp & spoake awhile & ffreinds was generally vnder an exercise because of the wrongness of his spirit & Antipithye of his minde against the faithfull Bretheren & heavenly discipline of truth & because that he is knowne to be such a greate propagator of the seperation & feeeling the weight of that hipocriticall spirit that acted him & them that came with him ; one freind who is not in the ministry haveing an exceeding concern in his mind in the opperation of the heavenly power cryed out silence thou Ayrey man the burthen of the word of the lord is vpon me ; but Nathaniell would not cease but Rather Lifted vp his voyce & they both spoke att once & neither could well be heard and after awhile Nathaniell ceased & another ffreind stod vpp & spoke & then Natt : & Arthur both Jnterrupted him & soe caused a greate Jumble & much disorder & then Arthur & John Blaikling fell into dis-course & there was several that did belong to Sedbridge meeting that did Joyne with Arthur & Nathaniell but they are such persons as never adorned the truth but hath allwayes beene fickle & vnstable & wee Reckon noe lesse in wanteing of them for they have beene out of vnitye with ffreinds many years & this being a time of Trying & winnowing doth onely blow away the chaffe but the wheate is gathered & the gould purified & the faithfull confirmed & liveingly established vpon the antient Rock & sure foundation against which the gates of hell & death can never prevaile glory to our god for ever but your country men is now posting home againe J: S: is weakely 'tislike durst not adventure to goe with them & J: W: comes not to any of our meetings neither with them nor att other times he knows he hath Lost his credett his [? secret] is discovered & his spirit manifested as well as his leading man J: S: there snare is now seene & they can catch noe more nor J hope hould all they have however thanks be unto god. ffreinds is generally well & through & over all these things the Lord is bringing his people & servants to triumph in his heavenly dominion & therein to stand wittnesses for god



& his pretious truth. Soe friends J haveing this oportunitye was willing to give you this hint suposeing you may have a further account from some other hand & soe rest your friend

ROBERT BARROW.

Those that seemed to owne Nathaniell & Arthur is like would not have owned J : S : nor J : W :

#### NOTES

<sup>1</sup> Wiltshire was one of the strongholds of the Wilkinson-Story "sizem," and "the two Johns" were frequently in this county and neighbouring Bristol. The four chief agents in Wiltshire are mentioned here in order of their notoriety.

<sup>2</sup> The defection of Arthur Ismeade (Ismay, Esmead) must have taken place between the years 1673 and 1677, for in the former year Ismeade signed, among Friends of good standing, an epistle from London, and in the latter year he is among the Separatists in Wiltshire, addressed by a meeting held in London (see *A Testimony against the 66 Judges*, with preface by Jeffery Bullock, 1677).

Of Arthur Ismead, Thomas Story wrote in his *Journal*, about 1696 :

"One First-Day about this time, came . . . Arthur Ismay, a separate Preacher out of the Country to our Meeting in Whitehart-Court . . . and, being of a large Body, and a bold and unmortified Soul, with a loud strong Voice, began early, before the Meeting was half-gathered ; and went on with Abundance of ranting Matter, such as he used to vent and held it till near the Time to break up the Meeting."

For Nathaniel Coleman, see *Cambridge Journal*.

The Matravers family of Wiltshire has been Quaker down to modern times.

The four are mentioned together in the Bullock pamphlet referred to. See also *THE JOURNAL*, ix. 190, 194, and *Second Period of Quakerism* reading *Matravers* for *Mallravers*.

<sup>3</sup> Evidence of this is to be found in the Minute books which survive and are in D. See *THE JOURNAL*, x. 182, and *Second Period of Quakerism*.

<sup>4</sup> The letter is among Bristol MSS. (vol. v. no. 17.) See *THE JOURNAL*, ix. 190. There is a copy, by Emily Jennyn, in D. (Swarth. Trans. v. 21.)





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### Editor's Notes

Among proposals for the next volume are:  
 School-days in the Twenties, by the late Charles Tylor.  
 A Vision seen by Joseph Fry in 1776.  
 The Remarkable Religious Experience of Edmund Gurney, of Norwich (1723-1796).  
 Quakerism in Russia.  
 Accounts of London Y.M., 1836 and 1838.  
 Thomas Savage, Quaker Minister, and the Duke of Cumberland, 1745.  
 Irish Friends and Steam Navigation.















